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I Lectures on revivals









# LECTURES ON REVIVALS.

BY

EDWARD NORRIS KIRK, D.D.,

LATE PASTOR OF MOUNT VERNON CHURCH, BOSTON.

EDITED BY

REV. DAVID O. MEARS.

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## P R E F A C E.

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THE following Lectures were delivered before the students of the Theological Seminary at Andover, in the winter of 1868. They may be said to embody the observation and experience of Dr. Kirk's busy life, while, at the same time, they reveal the principles upon which his success was built up. The Lectures are preserved in their original form of address.

The absence of footnotes, marking the source of many quotations from other authors, is to be regretted, but is unavoidable.

The wide range of thought, the freedom from any bias of judgment, the scholarly analysis of the whole subject, will be recognized by every reader ; and the style will recall to thousands the man himself at work. The portrait of the true preacher in these pages is a portrait of himself, unconsciously drawn.

From the day when he went from house to house in Westfield, N.J., conversing with all upon the great

theme of salvation, he was never idle. "There I put the cross on my shoulder: it was heavy all that dark day, but never since."

This is not the place in which to record his labors throughout our land; nor can we speak of the multitudes thronging him upon the Continent, eager to catch from his lips the story of his Lord and Master. Such labors and such opportunities gave him an experience fruitful in its suggestions. Yet hear him refer to a memorable hour in his early life: "I think that never since that night in Princeton, N.J., have I been either troubled or elated by the number of persons in my audience." Such was his testimony, given as he waited for his Lord to come. It was his highest aim to win souls to Christ, not to lead the multitudes. But he did both. Such an experience has given shape to the thoughts presented in this volume.

In response to an invitation of his younger brethren in the ministry, Dr. Kirk addressed them upon Revivals, Monday morning, March 23, 1874. They asked him to continue the theme the next week. Upon the intervening Friday, March 27, he was writing the plan for his address. The two first topics he had elaborated; viz., "I. What is a Christian Revival?" and "II. Sketch of the History of Revivals." The other general division was worded thus, "III. Present State of the Church and the World;" and the words were under-

scored. But, before the ink was dried from the paper, the hand of death was laid upon him,—his work all done. These Lectures, of which that paper was only a brief, are now given to the public: we will call them his legacy. “He being dead yet speaketh.” It is impossible not to understand that voice. If the “present state of the Church and the world” is not yet one of purity, it can become such only by widespread and powerful Revivals of Religion.

Surely it is not a vain wish to express, that these Lectures may have their part in hastening on that brighter day.

D. O. MEARS.

CAMBRIDGE, MASS., Jan. 12, 1875.





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# LECTURES ON REVIVALS.

## FIRST LECTURE.

### § I.—DESCRIPTION OF REVIVALS.

IN our own field of observation, and in the world's history, we find the phenomena popularly designated Awakenings, Reformations, or Revivals of Religion. Many persons entertain the notion that they are abnormal; at best, mixed benefits: whereas they hold in the religious world the same place as the most glorious epochs in secular history; nay, they thoroughly affect that history, and we find their counterparts in every other department of life,—whether vegetable, animal, or intellectual,—in commerce and in art. They are merely advancing stages, culminating epochs, transition-periods, in human progress.

Indeed, Revivals are but the more manifest and brilliant stages of the advance of Messiah's kingdom. Even the most isolated and limited of them has an unearthly splendor; and though no news-

paper announces it, though its theatre be the humblest hamlet, it has awakened more joy and praise in heaven than the most brilliant of military exploits, or the grandest triumphs of genius. It is one in a series of events not only commensurate with human history, but which also constitutes its only intrinsic and permanent value; whose originating and shaping influences are the exercises of that power which has commenced the redemption and renovation of a world ruined by sin.

More definitely, then, what it is intended here to affirm is, that every human event finds its ultimate relative value in its more or less direct and intimate connection with two grand issues,—the advancement of the great Institution called the Kingdom of Christ; and the introduction of the individual man into that Kingdom, with all its unending consequences to him.

This is our standard. Judged by this, the direct Revival of Religion holds the first rank in moral grandeur and in importance among all the occurrences of history, excepting only such purely divine movements as prepare for them; such as the incarnation of Deity, and all those sublime events which cluster around it.

I propose to consider Revivals, I. DESCRIPTIVELY; II. APOLOGETICALLY; III. THEOLOGICALLY; IV. HISTORICALLY; V. PRACTICALLY.

We meet the inquiry at the outset, What is a Revival of Religion?

## I.—DESCRIPTION.

A Revival is the result of special impulses on the religious sensibilities of a community, characterized by these features,—a change, a religious change, wrought by the supernatural action of the Holy Ghost, tending to the advancement of true religion, directly or indirectly.

It is sufficiently obvious how we may apply the first two tests of a change in the current of men's religious thoughts and acts; but it may not be so manifest how we are to determine whether the Holy Spirit originated this change, or what the yet future results are to be. It may, then, be stated that we have generally adequate tests for our guidance while this change is in progress; and the results may serve, when we reach them, either to modify or confirm our previous judgments.

How, then, may we determine at the time whether the Revival is the work of the Holy Spirit? First, the feeling predominant in the people's minds must be a religious sentiment. The instrument of its progress must be the distinctive truths of the gospel. Then the leading minds of the movement must be, or appear to be, actuated supremely by zeal for God, and for man's salvation, expressing itself in extraordinary kinds and degrees of prayer, self-sacrifice, and effort. As we cannot judge the hearts of men infallibly, we may be mistaken as to the spirit of leaders;

but they must act so as to awaken religious sensibility in their hearers. This is the test in the case of what we may denominate direct Revivals; and that may suffice for our present purposes.

Then, in regard to results, we apply the test thus: every religious impulse which either arouses men to remove the hinderances to the progress of religion, or brings a believer nearer to his Saviour, or directly secures the conversion of men to God, is a true Revival. Its direct or its remote tendency must be to quicken and elevate the consciences of men, to renovate personal character, causing the grovelling, the morose, the grasping, the hard, and the selfish dispositions of men to give place to “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” \*

Tested by this standard, we shall find that the popular view is too limited, and that we must consider the Revival of Religion as it manifests itself under various types of predominant sentiment or result. It may indeed serve the purposes of those who look no farther than to phenomena to consider Revivals as always of the type prevalent in our day: and for practical purposes this may suffice; for it is not improbable, that, in our day and in this country, no other will be needed; and that the final triumph of our Redeemer will be secured by an increasingly rapid succession of modern Revivals, of increasing purity, power, and extent.

\* Gal. v. 22.

This is said on the presumption, which is certainly not very extravagant, that the main obstacles, whether doctrines, institutions, or customs, which have heretofore prevented the coming of the kingdom of God, are in this day either overthrown, or so far enfeebled in this land as to offer no absolute obstruction to true laborers. Unless the Papal Church should become very powerful here, the work henceforward is to be mainly internal: if so, then the popular view of Revivals suffices for practical purposes.

But that should not satisfy those whose professional employments require them to go beyond events to their relations as causes and effects; tracing the essence of the ephemeral occurrences of our day and locality to that one great purpose of redeeming love, which alone gives unity and profound significance to all the records of history. We must then observe how the forms of development which this power assumes are modified by the counteraction of human depravity and by the varying conditions of society.

- Each epoch of personal or general history, each prominent revolutionary or transitional period in the life of an individual or a community, presents some distinguishing feature or characteristic element, while it has much in common with other movements of a different general type.

This variety in Revivals may result from divers degrees and even forms of the Spirit's action, as

well as from innumerable modifying influences; such as the variety of doctrinal views, of temperament, of habits, of education, and prevalent tones of feeling in a community. The very climate and season, as they affect the physical state, may, through it, affect the form and progress of the Revivals; and then, too, the sovereign Lord adapts his work to the ever-varying wants of his Church.

The quickening of personal piety may lead either to no prominent outward results, or mainly to those secular manifestations which constitute some of the salient points of history,—the stages of social transition, on a field of greater or less breadth.

Among the various figures employed in Scripture to illustrate the condition of God's kingdom on earth, there is one of great beauty. Ezekiel saw a river coming forth from under the Temple, growing in dimensions as it advanced: so we find the progress of the kingdom of heaven. It is a little spring far up in the mountains; here moving silently; there rushing with tremendous force and commotion; now lying, a tranquil mirror, reflecting the beauties of earth and sky; now creeping gently through meadows of celestial peace and beauty; then, meeting some obstruction, its character is changed. Now it begins to swell, and gather resistless might, until it finally bursts its barriers, and sweeps a continent with its wrecks.

There are, then, two classes of revivals,—the direct and the indirect. In illustrating them, it will be necessary, to some extent, to anticipate our historical survey.

### I. — *The Indirect Revivals.*

These include,—

*The Politico-Religious Movements.*—The religious feeling quickened, seeking to express itself and to affect society, often finds unexpected embarrassments. Social and political barriers may lie in the line of its march: they must be removed, even at the cost of struggles and sacrifices.

The first in history is the exodus from Egypt and the pilgrimage to Canaan, which may have been only a blind outburst of nationality and patriotism in the body of the people, wearied to exhaustion by the oppressive policy of Pharaoh. But in their leader's mind, perhaps shared by many of the tribal chiefs, it was a grand religious inspiration. Moses saw that the Church of God could never expand into healthful and vigorous life amidst an idolatrous race of masters, and under the crushing, degrading tyranny of the Pharaohs.

In communing with God, he caught the holy inspiration, and received the clear expression of the divine will. It was indeed a revival, when the Israelites, led by Jehovah out of the land of bondage through the sea and the desert, went up to the mount of God to form the Jewish Church into a theocratic nation.

A similar impulse was afterwards felt by their descendants in captivity in Persia, when Ezra and Nehemiah were awakened to such desires for the restoration of their people and church to the land of promise.

The wars of the Maccabees partook of the same blended character of patriotism and piety. Those were the glorious epochs of Jewish history.

At the opening of the sixteenth century the Christian world felt the breath of the Lord afresh. The Church, then conterminous with the Christian states, had sunk to the lowest point of spiritual life, had become a moral chaos, so far as a large majority of its members were concerned. On the face of those dark waters, as in the beginning, the Spirit of God at length moved.

Luther's struggle began as a contest for doctrine and for liberty of conscience. Its vital force was in its resistance to the civil power in the pretended head of the Church, always employed to suppress the truth. Incidentally, from this struggle sprang the liberty that now distinguishes the Christian states of the world. This has been followed by those less truly religious or spiritual movements that severed the Church from the Civil Government in the American colonies, in the Canton de Vaud, and recently in Scotland. In the latter case, it was a revived spirit of loyalty. Jealousy for King Jesus and his rights, a horror of Erastianism, led to one of the sublimest movements of the present century.

The second form of indirect Revivals consists of,—  
*Those which are directed mainly to the Production of Moral Changes*; for these have often taken place entirely distinct from revivals in the popular sense. Yet they are, in reality, a part of the great movement that is to give the kingdom to the Lord's anointed.

Such were, in their incipient stages, many of the agitations within the Latin Church, leading to the reformation of those very monastic orders which have themselves become the cess-pools of the Church in its corruptest state. Again and again, but to no ultimate good, true-hearted men have entered their ranks and their cells with the besom of reform in hand. Benedict and St. Bernard, and the eloquent Savonarola, formed moral epochs in the history of their Church. The latter entered the cathedral at Florence as the Master entered the temple, with the scourge of a fiery eloquence, trying to convert the den of thieves into a house of prayer.

Our anti-slavery struggle was a revival of dormant moral principle, coming out in distinct, bold, earnest, unwearied efforts to set the public conscience right on that great subject of oppression, to giving our late war an eminently religious character. The temperance reformation partakes of the same character,—principle contending with passion and selfishness.

Another form of indirect Revivals is witnessed in,—

*The Efforts to construct, defend, and purify the Church Doctrines.*—In the apostolic period, the Church believed the specific statements of the Canonical Scriptures, without attempting either a systematic arrangement, or a philosophical defence of them. But men of philosophic habits were converted; and heathen philosophers attacked the dogmas of the Church. From these two sources sprang the systems of didactic and polemic theology.

These processes were sometimes advanced in the solitary retreat of the student; but, at other times, they were attended with great public demonstrations and excitements within the Church-circle.

In many of the early councils, for instance, were witnessed the most sincere struggles of the Church to preserve her doctrines in strict accordance with the word of God.

Our Protestant principles have compelled us to resist the dictation of councils; and our dread of patristic authority has set us in a defensive attitude toward their decisions. But we can afford now to take a more liberal view of them, as the danger of being misunderstood is diminished. The assembling and deliberations of the Council of Nice, for instance, and its decisions, are really among the sublimest features of ecclesiastical history; whether we regard the doctrine they met to formulate, the emperor's relations to the council, the men who composed it, the learning and piety ex-

hibited in the discussions, or the degree of success which crowned their efforts to state with precision what God has revealed respecting the relations of the divine Son to the Father. Merivale thus remarks :—

“ In the dogmas there discussed lay the breath of all spiritual life at the period. This one question especially, then elaborately defined, was one of life and death for the scheme of theology then established, and ever since maintained in pre-eminence, in the Church of Christ.” “ The Creed of Nicæa threw boldly into the world this first fundamental conception of true divinity ; and deep was the satisfaction with which it was received by the vexed, the wavering, the terrified schools of disenchanted heathenism.”

The Reformation partook largely of this element. The struggles of Puritanism were also eminently doctrinal conflicts. The contest in Ireland and in Holland, the Pietistic movement in Germany, the conflict in Massachusetts at the beginning of this century, and recent movements in France partake of this character of doctrinal revival ; where men contended with unwonted earnestness and definiteness, and over a large district, for “ the faith once delivered to the saints.”

## 2.—*The Direct or Spiritual Revival.*

We now proceed to consider the direct or spiritual Revival. This may exist in one of various forms. We distinguish first,—

*The Silent Growth or Quickening of Personal Piety.*—This is truly a Revival. It has existed probably in every one of the thousands of years since man departed from his God at first. Of a few of these cases we have records; but of millions of others we shall know nothing here, whatever the future life may reveal.

Perhaps there are but few of God's children whose lives have not been marked either by declensions and revivings, or by distinct stages of progress, gradually rising from certain starting-points to higher and higher planes of living.

If Dr. Thomas Scott and Dr. Chalmers were truly regenerated men in the beginning of their ministries, the great changes which took place in their experiences afterward were striking instances of solitary personal revival.

The next form we notice is,—

*The Quickening of a Community of Believers,* not resulting prominently in the conversion of men. The first of which we hear was in the case of Jacob; when, after an interval of forgetfulness and luke-warmness, he was called to take up his whole family to Bethel. Solemn and transforming must have been the season with the patriarch and his household, when they put away their idols, and renewed their vows in the place so sacred to their fathers.

In the twentieth year of Samuel's rule over the tribes, in the reigns of Josiah, Hezekiah, and even

Ahab, there were manifested quickenings of the religious spirit. In the Corinthian Church there appears to have been a sad declension within five years after Paul had founded it. This called for the severe rebukes of his first epistle to them. By the time he had reached Philippi, he heard from Timothy that the Church was penitent and revived. The letter had wrought its legitimate effect, as it led them to institute discipline, correct their wrong practices, and cherish a purer spirit of piety.

Another form, not always but generally spiritual in its results, is the revival of a generous spirit, the overthrow of that love of property which is deeply rooted in man. We may call it, then, in a limited sense, the Revival of,—

*Benevolence.* — It is indeed but a Revival of personal piety; but it assumes such outward forms, and produces such distinct outward results, as to call for a separate consideration.

The love of money, though among the strongest human passions, yields to the controlling power of a true faith; and, when that is quickened, we look for its effects in leading to a generous abandonment of the joy of possession and a restriction of self-indulgence, or a devotion of property in various ways, to promote the public welfare, and relieve the personal wants of the poor.

Let us now proceed to consider one other aspect of Revivals:—

*Conversions, accompanying Efforts and Prayers for Conversions.*—Many think the word “Revival” would be etymologically out of place here, were it applied only to many conversions occurring simultaneously, or in rapid succession. But, in fact, that phenomenon alone is literally a Revival, because that probably never takes place apart from the revived tone of piety in a few or in many believers. Probably a case seldom if ever occurs of quickened love to the Saviour, which does not produce the feelings these words express: “Oh that others, whether backsliders or impenitent sinners, would come and obtain what I have now received!” It is a genuine, noble, unselfish, Christ-like feeling, probably permitted to die in many cases; in the remainder, too widely, if not almost universally, to slumber. When, however, it is quickened, there surely is a Revival, manifested in increased fervor, definiteness, and simplicity of prayer to God, and earnestness of warning and persuasion toward the unbelieving.

Then, also, probably, the larger portion of those who are converted at such periods have been awakened before, to some extent, to contemplate and to feel the same truths to which their hearts now fully yield. Thus there is here a requickening.

>We define a Revival, then, a quickened state of religious feeling, manifesting itself in some social form. The Scriptures employ these descriptions:

"Then began men to call upon the name of the Lord;" \* and "they that feared the Lord spake often one to another; and the Lord hearkened and heard." † "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." ‡ "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come; for thy servants take pleasure in her stones, and favor the dust thereof." § "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." ||

And in Isaiah you may find some glowing descriptions indicative particularly of the holy joy of these seasons.

It was a Revival, when men cried out under the first gospel-sermon they ever heard, hundreds at once, "What must we do?"

Latent loyalty under such conditions becomes active and diffused, like the ointment from the broken alabaster-box, filling the atmosphere of earth with the fragrancy of heaven.

\* Gen. iv. 26.

† Mal. iii. 16.

‡ Ps. cxxvi. 1-3.

§ Ps. cii. 13, 14.

|| Song of Sol. ii. 11, 12.

We are now prepared to pass from this description of direct Revivals to,—

II. *A Discriminative Examination of them*; or, to draw the line between a Revival and the ordinary spiritual condition of a church; and, also, the spurious imitations of Revivals. We distinguish, then, between,—

I.—*A Revival and the Ordinary Spiritual Condition of the Church and Society around it.*

Probably no eye ever discerns the hour or day in which winter gives way to spring. The two seasons have many features in common. Both have trees and brooks. Yet we easily find other features that difference the one from the other. So a Revival, very distinct in some features, cannot always be assigned an exact date of commencement.

Although a tree is a tree, and grass is grass, and water flows equally in winter and summer; yet a leafless tree, a garden without a blossom, a river bound in icy chains, are very different, as objects of vision, from a tree in full foliage, a garden gay with flowers, a river floating the full freighted barge of commerce.

Our first contrast, then, is with —

*A condition of general ungodliness, of abounding scepticism and wickedness in society, of coldness and formality in the Church.*

A godly traveller may enter a village, and be painfully impressed with the moral features which

meet the eye of even a stranger. He mingles with the members of the church. Nothing in their life, conversation, or spirit, distinguishes them as a spiritual, regenerated, heaven-born, heaven-seeking people. He finds discipline abandoned, the religious meetings oppressively dull, unmeaning, and unedifying. Neither in them nor out of them is manifested that peculiar mutual love which the Saviour so earnestly enjoined. The conversation of religious people is all earthly, betraying an entire absence of daily communion with their Saviour, a lack of interest in his kingdom and in the salvation of men. In the social circles, in the families, in the religious assemblies, everywhere, he witnesses the marks of winter in that portion of the King's garden.

The very preaching has lost all life but that which is intellectual. It may be elegant, rigidly correct, epigrammatic, learned, profound, but not spiritually quickening, powerless in those effects which distinguish the results of God's word. However adapted to produce intellectual gratification, it is not "profitable for reproof, for correction," for convincing of sin, righteousness, and judgment.

Now, let that stranger return to the same village after "the south wind" has quickened it. He needs no definitions or explanations to show him what a Revival is, or to prove its existence there. The change is patent, cheering. The dead have arisen to life. Every tongue is now employed in express-

ing it. Every countenance beams with it. The praying and the preaching and the exhortation, all give evidence of the descent of power from on high. Boanerges has taken possession of the pulpit. No more dull homilies, no more *dilettante* niceties: strength, fire, tenderness, pathos, power, are there. It is the son of thunder echoing the law from Sinai; Jeremiah weeping over a degenerate church; John opening the apocalyptic seals; Paul warning every man with tears; an ambassador from the skies, bearing on his person the badges of his commission, praying men in Christ's stead, as though the eternal God were beseeching them to become reconciled to himself.

The stranger now recognizes a change in the entire moral atmosphere of the place. Abounding frivolousness has given way to thoughtfulness and earnestness. Men seem to have awaked to a discovery of the more serious features of life, to a sense of responsibility to God, to a consciousness of personal interest in matters of supreme moment, heretofore neglected and unobserved.. If he goes far enough and deep enough in his examination, he will observe that great moral transformations are going forward in the community. Scepticism is yielding to faith: licentiousness and fraud, profanity and drunkenness, are forsaken.

Here is, then, a sufficiently clear line of demarcation between a Revival and a low condition of moral feeling in a community. And frequently it is this

very depression of moral sentiment which the Spirit of all grace employs to awaken the conscience, and quicken the soul to new aspirations. One has remarked, "It is when sophistry has full sway that the irony and extraordinary good sense of a Socrates show themselves. It is when Pelagianism has reached its extreme consequences, when men have come to traffic in eternal life, that that re-action of the religious conscience which we call the Reformation takes place. It is when a prisoner in the Castle of If, that Mirabeau writes his essay on Despotism." \*

There is, then, another contrast,—that between *Revivals and the ordinary healthful condition of the Church.*

The difference is seen principally in a manifestation of the demonstrative character of piety, of its social elements, and of its moral power in the world. There is such a condition of the Church as may be characterized by regular, imperceptible growth. This is eminently desirable; but it is not a Revival; for that is always marked by *three* features,—a more or less sudden advance in the degree of religious feeling and power of religious principle in a people; this advance assuming positive expression; and producing more or less effect on the subsequent action of the Church, and even beyond its limits.

In ordinary conditions of the Church, its mem-

\* Theol. Eclect. iv. 129.

bers generally may be “growing in grace and in the knowledge of Christ,” “walking in all the commandments and ordinances of the Lord blameless,” like Zacharias, and yet, like him, dumb. No one ever hears from their lips a word of penitential sorrow for sin, of love to Christ, of zeal for men’s salvation,—dumb in the family, dumb on the exchange, dumb in the prayer-meeting, dumb everywhere on this chief of interests, these sublimest of truths. But a Revival looses the cord of Zacharias’s tongue, and he speaks to men about Christ, and pleads with Christ for men. It has now become easy, natural, to speak of the things of the heavenly kingdom. Even the ungodly expect to hear it, and to join in religious conversation. Children, as of old, are heard shouting hosannahs, with the Lord’s approbation.

Then piety strongly manifests its social character. Believers are not content to go to heaven alone. They become as solicitous about the eternal welfare of their neighbors as they ever were for their own. Parents are looking earnestly at the prospects of their children for time and eternity. Then God’s people “return, and discern between him that serveth God, and him that serveth him not.” Then the scene which Malachi describes is made a visible reality: “They that feared the Lord spake often one to another. I will send you Elijah the prophet, and he shall turn the hearts of the fathers to the children.”\*

\* Mal. iv. 5, 6.

Then are fulfilled, in the experience of many, the beautiful predictions of Isaiah: "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Cry out, and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." \*

A peculiar sense of the divine presence, a clear discovery of the reality of salvation, a consciousness of personal communion with Christ, a scattering of those gloomy doubts which too generally overhang the horizon of believers, all these experiences cause just that state of feeling witnessed in Samaria in their revival: "There was great joy in that city."

The word has been fulfilled, "Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen; for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows among the water-courses." †

It is, in fact, a dawning of that eternal day, in which the tabernacle of God is to be with men,—a day in which sin's dominion shall have been completely overthrown.

\* Isa. xii.

† Isa. xliv. 1-4.

It is a period of heavenly, Christ-like, benevolence. The awakened believer cannot rest while his neighbor, his child, his friend, is a branch separate from the True Vine, only withering and drying for the final burning. Thus the revival is distinguished by intense sympathy for the unconverted.

And it is equally distinguished by new exhibitions of the moral power of Christianity,—its relations to society as its mightiest moral force; illustrating and confirming that parable in which the Saviour compares the kingdom of heaven to leaven, fermenting and fomenting, agitating, penetrating, transforming,—a hidden power working the crude, innutritious paste into the pure, nutritious esculent.

This will appear abundantly when we reach the more distinct, historical, aspect of our subject, and observe some of those events, which, like oases, have adorned the desert spaces of history. Thus a Revival is distinguished from the healthful but ordinary condition of the Church,—the winter, in which even the tender grass is living, but in which no flowers adorn and cheer the meadows, nor is the sound of the turtle heard in the land.

## 2.—SPURIOUS REVIVALS.

Such a phenomenon as an irreligious excitement in the public mind, even on religious themes, is possible. Nay, the purest Revival will have much in it foreign to its own spirit, because man's agency

is there, and its internal sphere of operations is the heart of man. But, in many cases, they may be called Revivals, because religious topics hold a prominent place in them; spurious, because their spirit and their influence are irreligious.

We inquire for their peculiar features and elements.

The various branches of the Gnostic system and sect, which so harassed the Church in the early Christian centuries, may be cited as examples; such as the Marcionites, the Patrissians, and the Priscillianists. Let us select the Montanists, whose pretensions were abhorrent to the reverential spirit of true and enlightened piety, and yet who created such a ferment in their day.

Their blasphemous claim was that Montanus, their founder, was himself, or held the office of, the Paraclete. The excitement was about a religious doctrine; but we must pronounce the entire movement spurious, because the doctrine that caused it was not the truth revealed in God's word. We may also cite the case of Hildebrand, centuries later, who produced an intense excitement in the Christian world. The personal motives which he avowed, the means employed to enlist the people in his party, the general tone of the movement, were not all, nor mainly, religious. He awakened the religious zeal of his followers, indeed; but it was by disguising under a religious garb that purely political question, now settled forever, whether an

Italian priest should be monarch of the globe, and lord of the human conscience. It was, therefore, a movement originating in ambition, and yet shrewdly enlisting in its service the religious sentiment of Europe.

So Peter the Hermit aroused the religious feelings of the world, to an intense degree, in favor of the crusade.

Hans Buchheim aroused the Bohemian peasantry by his fanatical addresses and pretended miracles, and prepared them for that terrible commotion, called the "Peasants' War," which has been denominated "the translation of spiritual liberty into the political domain."

But neither of these religious excitements was, by its own tendency, to any extent that is noticeable, an advancement of God's kingdom. They seized on the party-spirit, and even the baser passions, of religious men, but awakened few or no consciences to a clearer perception of the purity God requires; brought few men, if any, to repentance towards God. They organized the crusades, sending forth to battle multitudes, more wicked than the Saracens, whom they slew in the name of the Crucified; leading the zeal of men to rescue a sepulchre from the infidel, while it fostered a superstition in the invaders as hostile to Christ as Islamism itself. Partisanship is not piety, even though it inscribes the cross on its banner.

The Fifth-Monarchy men, the Jesuits, the Ana-

baptists, the Mormons, have at times greatly stirred the hearts of men. Judged, however, by a true standard, in their origin, their objects, their spirit, and results, if they were religious excitements, they were not Revivals of religion, not stages of progress for the kingdom of heaven.

And yet while we must censure much in the excitements of the middle ages, while we utterly discard many of the institutions then organized, there is here, as in judging personal character, a large space for charity. Although many a hermit's cave was selected, and many a monastery founded, equally in ignorance of human nature and of divine requirements, yet these sprang up from sincere desires to escape the corruption and confusion of the human passions, then boiling and heaving like the storm-tossed ocean.

The Italian founder of the Benedictine order, for instance, seems to have been actuated by the purest motives in organizing his powerful society. Combining in himself profound genius, vast erudition, and a spirit of earnest meditation, he undertook to construct an ark within the ark of the Church, whence the three mortal sins, indolence, self-will, and selfishness, might be excluded, and industry, obedience, and a community of property, secure their extirpation from the heart.

But, however good his motives, his order became the enemy of the spiritual light afterward to dawn upon the world; while the service it rendered to letters cannot be too much commended.

Brother Martin was a monk living in the darkest period. He wrote out a confession worthy of the days of Luther ; and, placing it in a box, he buried it in the walls of his cell, where it was found many years afterward. On it was inscribed, “ Although I cannot confess these things with my tongue, yet I confess them with my heart, and in writing.”

There has been many a monk like Tauler, who walked with God. We cannot, it is true, recognize a large portion of the Mystics of Germany and France—the Brothers and Sisters of the Free Spirit, les Trembleurs de Cevennes or the French Prophets, the Beghards—as other than fanatics. And yet they lived in a day, the tone and manners of which we are unable to imagine,—an age of intense excitements, which would have disturbed the balance of many a spirit regarded among us as moderate and prudent.

We must recognize our own incompetency always to draw the true line of division. There are many religious excitements which begin in the Spirit, but end in the flesh; starting from an impulse of the Holy Spirit, and coming, at length, under the control of him whose employment and enjoyment is found in marring all that is good. In fact, this constitutes true wisdom in every department of life,—to avoid undiscriminating judgments. Judge doctrines, principles, systems, candidly but firmly. Judge men and parties with great deliberateness and charity. Make a wide

difference between withholding your influence from a party, person, or measure, and opposing or unqualifiedly censuring them. Many a man is better than his theories or his party, as many a man is worse than either. We should, for instance, hesitate to form an unqualified judgment concerning the doctrines and life of George Fox and Robert Barclay. Fanaticism and delusion are very manifest in these men, but also much that is good. And so it may be unwise in us to condemn, without qualification, the Fifth-Monarchy men, the earlier Beghards, and the Lollards. There is much that is unsound in the party calling themselves "Brethren of the Life in Common." Yet it was that party who founded the institutions called Houses, partly literary, partly missionary, in which so many German youth received a truly Christian education, and where so many copies of the Scripture were written out; in which originated the biblical instruction of Germany, her great march in theology and classical learning; and that furnished the instructor of Staupitz and Luther. We admire much in Fénelon and Madame Guyon, yet cannot commend them unqualifiedly, nor the type of piety they represent.

## SECOND LECTURE.

### SPURIOUS REVIVALS (*continued*).

A FEW remarks may be added in reference to spurious revivals. A profound observer of men and Providence has suggested this explanation of many erratic social movements. When the plans of Providence are approaching their maturity, and some new truth is about to enter the current of human thought, there are found persons of peculiar temperament, who are among the first to feel the approaching change, and seize the idea, in its fragmentary form of manifestation, and who pluck the unripe fruit, and poison themselves and others with its crude juices. Elated with their discovery, they attack the established order and convictions rudely and unwisely, and present the coming truth in caricature.

I so regard the spiritism of our day and the socialism. The former distorts the great fact, that we ought in reality to be more conversant with spirit than with matter: the latter caricatures the grand principle of political democracy, which, to be healthful and harmonious, must be founded on

the theocracy of the New Testament and the brotherly-love of the Christian fraternity.

Conservative men here make their chief mistakes ; not discriminating the wheat from the chaff,— the grand truth that is to shape the future, from its rude envelope. It was a noble declaration, verified in the life of its author (F. W. Robertson) : “ I am no more afraid of a truth because Pantheism has it, than I am of another because revolution has caricatured it into deviltry.”

The history of Islamism may be selected as another illustration of a work commencing in a true reforming spirit, and ending in fraud and violence. Carlyle fails to make the true distinction and inference, when he attributes its endurance to its truthfulness.\* Islamism and Popery endure, just as Paganism endures, because they all have elements of religion in them ; thus meeting the religious sentiment of the human heart, while, at the same time, the forms of religion they present are suited to the permanent perverted dispositions of that heart.

Mohammed’s protest against the polytheism and idolatry of his day, even as seen in the Church, appears to have been the fruit of a genuine religious impulse. It soon fell, however, under the control of the baser passions, and became a blasphemous, marauding, lying, murderous despotism and fanaticism.

\* Heroes : Mohammed.

Puseyism has something to say for itself. With socialism and spiritism, it protests against either the formalism, the exclusiveness, or the materialism of the age. But they are not Revivals of pure religion, because their intellectual origin was not the word of God; nor are their results the fruits of the Spirit of the Lord.

While we may admire the earnestness of soul, the tenacity of purpose, the martyr-spirit, displayed by many of the leaders and proselytes, we must regard with disapprobation the various erroneous notions, the antagonism to the Lord of glory, which have characterized these several movements.

I hesitate, indeed, in forming a judgment concerning that great impulse which actuated the Tractarian party in the Anglican Church. Revering, as we must, the purity of spirit in its first and second leaders, Keble and Newman, we cannot forget that the first of these was a morbid worshipper of the past, as if it had any more real value than the present; that the second finally plunged into the whirlpool of the most corrupt and corrupting form of heresy, the vileness of which he seems not yet to have discovered; and that so fair a mind as that of Thomas Arnold charged the whole fraternity with the unfairness of Jesuits.

And while not disposed to submit our judgment to the opinions of the brilliant Frederick W. Robertson, yet it should have some weight with us, that

he, when at Oxford, knowing the leaders, watching the movement, and himself drawn to the outer circle of its vortex, thus writes, "I have, in a measure, waked out of a long trance, partly caused by the paralyzing effects of this Oxford delusion-heresy. And, to know it, a man must live here, and he will see the promising and ardent men sinking, one after another, in a deadly torpor, wrapped up in self-contemplation, dead to their Redeemer, and useless to his Church, under the baneful breath of this accursed upas-tree; accursed, because, I believe, the curse of God will fall upon it. He has denounced the Papal heresy; and he is no respecter of persons to punish the name, and not the reality. I despond when I see the rapidly developed working of the Tractarian views, which are an indirect denial of the foundation. How strange that 'yoke of bondage,' against which Paul warned the Galatians, steals around our necks, even when we think we are most entirely free from any idea of self-justification. As a system, it will not produce even as noble an animal as the dog."

Yet fairness requires me to produce another witness. "The North British Review," Presbyterian as it is, thus speaks: "Keble and his party have introduced into the English Church a higher order of character, and taught it, we might almost say, new virtues. They have diffused widely through the clergy the contagion of their own zeal and resoluteness, their self-devotion and Christian

chivalry." This concession is, then, qualified ; still it is made.

Our King has informed us, that sometimes on his farm, although the soil is good, and well-prepared, although his servants have sowed only good seed, nevertheless, while they are sleeping, seasonably or unseasonably, the enemy, even Satan, scatters tares over the field.

The Holy Spirit's work may be marred. Unwonted religious aspirations may be awakened in many hearts simultaneously. This is the element of life and power in many a movement that becomes finally irreligious. The perverse and perverting spirit turns the holy impulse into a wicked channel. Hence come those strange mixtures of lofty sentiment, with fanaticism and hatred of the gospel, deceit, cruelty, and pride.

## § II.—DEFENSIVE VIEW OF REVIVALS.

Revivals have always been unwelcome to certain classes, and some of these including truly godly men, whose complaints are various. And, were we investigating merely to reach conclusions for ourselves, the whole inquiry would turn on these points, Is the Christian religion from earth, or from heaven? Does God bestow its blessing on this form, or not?

But we are dealing with other minds. And while our defence will really turn on these two points, and be a defence either of some essential

features of Christianity, or of this manifestation of it, we shall not confine ourselves to any abstract view of the subject, but take up the concrete popular objections as we find them.

And this is our division of the topic,—popular objections; theological objections; philosophical objections; some of them referring to the very essence of religion, some to the essential elements of Revivals, some to their incidents, some to imaginary evils. We begin with

### I.—THE POPULAR OBJECTIONS.

It is said,—

1. "*Revivals are Seasons of Unhealthful and Disorganizing Excitement.*"—I remember the time when the opposition to Revivals on the part of religious and irreligious men was even fierce. That state of things has almost ceased. It will not be surprising, however, if this intense hostility shall be renewed, when the power of the Spirit shall come to be felt in new forms, and breaking over certain barriers thus far effectual against him; for "he who now letteth will let, until" these barriers "be taken out of the way."\*

I wish, then, to suggest to you to be tolerant of the opposition of good men to Revivals. If they have ever seen one, it may have been so full of human imperfections, that their opposition is, at least, greatly palliated. Then, again, it has been

\* 2 Thess. ii. 7.

well said, that even conservatism has its place and its uses: it is the "brake" to the railroad car, retarding its progress indeed, but making it only the more safely reach its destination.

In our day, we have passed through painful controversies about Revivals. Possibly you may have to take an antagonistic posture in regard to them before you shall have finished your ministry.

Be firm, then, but forbearing. A man may be honest in opposing a good thing; though the probabilities are against his being honest.

Where Revivals begin to shake old religious notions, institutions, and customs, where the pressure from Heaven begins to show a divine energy, you may expect opposition from good men as well as bad men.

Froude has well said, "Periods of religious transition, when the advance has been a real one, always have been violent. They to whom the precious gift of fresh light has been given are called upon to exhibit their credentials as teachers in suffering for it. They, and those who oppose them, have alike a sacred cause; and the fearful spectacle arises, of earnest, vehement men contending against each other, as for their own souls, in fiery struggle."

Now, we inquire whether this objection refers to the *exercise* of the affections, or to the *degree* of their enlistment in these seasons. If to the former, we make open issue with the objector, main-

taining that religion has its seat alike in each department of the human soul,—the understanding, the will, and the sensibilities; that it awakens and sustains desire, joy, hope, fear, love, repentance, sympathy, gratitude, humility. That must be a dead piety which leaves these affections unmoved.

Again is the objection to the degree of excitement? Then we inquire for the standard we are to employ. If it is any other than the word of God, then we have no reply; for we obtain our religion from that source. But, if that is the standard, then we refer to the various exhibitions of religious feelings there recorded,—some as produced by divine interposition directly, some by inspired apostles and prophets.

When God revealed himself on Sinai, “all the people that was in the camp trembled;” \* and their exclamation was, “Let not God speak with us, lest we die.” † And so terrible was the sight, that Moses said, “I exceedingly fear and quake.” ‡ The devils, too, believe and tremble. Are we so much wiser than Moses, or stouter than the devils, that a sight of the Holy One could not make us tremble too?

Jehovah makes the appeal, whether his word is not like the fire and hammer. And it is said to be sharper than any two-edged sword, piercing to the inmost soul. So that, when Peter preached, the people were cut to the quick, and cried out in the assembly, “What shall we do?” § Jesus

\* Ex. xix. 16.    † Ex. xx. 19.    ‡ Heb. xii. 21.    § Acts ii. 37.

only looked on Peter, and that look caused him to go out and weep bitterly.

There was a Revival in Ezra's day; and, whatever we may say about Jewish methods of expressing feeling, we must admit that their feelings were human, if the demonstrations of them were Jewish. He says, when he heard of the people's conduct at that time, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." \* And, when he closed his prayer of confession, the people, not as Jews, but as men, "wept very sore."

When God revealed himself to Job, the patriarch exclaimed, "I abhor myself, and repent in dust and ashes." †

The Psalms reveal to us the relations of piety to man's emotional faculties. "My heart panteth: my strength faileth me. I am troubled: I am bowed down greatly. The sacrifices of God are a broken spirit." "Blessed are they that mourn, that hunger after righteousness." "My soul thirsteth after God. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. My lips shall rejoice when I sing unto thee. Serve the Lord with gladness. I will be glad in the Lord. When the Lord turned again the captivity of Zion, then was our mouth filled with laughter, and our tongue with singing. Let the saints be joyful in glory."

\* Ezra ix. 3.

† Job xlvi. 6.

These are but specimen quotations; and they certainly should serve to settle the question for any person who looks to the Scriptures for his views of religion.

Some persons are particularly scandalized by the excitement of fear and terror. But surely the blame, if merited, belongs to the Bible itself and its Author, to Christ and his doctrines. If any one can deny that the Lord Jesus aims to alarm men, we have no encouragement to reason with that person, or to answer his objections. Woe unto thee, Capernaum, "thou shalt be thrust down to hell." \* "Except ye repent, ye shall all likewise perish." † What state of mind were such words designed to produce? What emotions do they stir, if not those of fear and terror?

If, then, the question is about degrees of alarm; reasoning cannot aid us greatly, as neither the objector nor we can claim to have an absolute standard.

If the complaint is, that these extraordinary seasons make the ordinary religious services seem flat and insipid, I reply by a reference to the whole analogy of Nature. The joy of the harvest is in strong contrast with sowing in tears. But would there not be more tears, and less sowing, if the excitement of the harvest were not in the programme? God has not made any portion of human life a dead level. He inclined the earth's axis to its line of motion around the sun, that there

\* Luke x. 15.

† Luke xiii. 3.

might be seed-time and harvest, short rainy days, and long days of sunshine.

Recall the testimony of the most acute, candid, spiritual minds to the effect of Revivals. President Edwards, speaking of the high excitement they occasion, describes quite fully its character.

The mere perusal of his statement seems like breathing the atmosphere of heaven. There is in it no trace of animal passion, of nervous delirium, of an unhealthful disturbance of the bodily or the mental functions. The excitement he manifests is the direct, designed, legitimate result of the action of the word and Spirit of God, and leads to the possession of heavenly, Christlike dispositions. He calls it a being swallowed up with light and love, a sweet solace, rest and joy of soul altogether unspeakable, continuing long in a clear and lively sense or view of the infinite beauty and amiableness of Christ's person, and the heavenly sweetness of his excellent and transcendent love; so that the soul remained in a kind of heavenly elysium." Thus that grave, cautious writer continues through fourteen pages, in a strain, it must be seen, quite uncommon in our branch of the Church now, perhaps, however, none the less desirable.

In "The Post Boy" of June 23, 1740, appeared the following: "Field-preaching prevails with the vulgar here, so much that industry, honest labor, and care for their families, with many, seems to be held as sinful, and as a mark of neglect for the sal-

vation of their souls. Mr. Whitefield and his adherent ministers have filled the multitude with the doctrines of regeneration, free grace, conversion, etc., after their peculiar way of thinking, as essential articles of salvation, though inconsistent with true religion, natural or revealed, subversive of all order and decency, and repugnant to common-sense. We have daily instances of the melancholy fruits of these sermons. Many naturally timorous, and of weak minds, are terrified into despair with their denouncing, and their threatening eternal vengeance."

With those who accept the Scripture as the word of God, such opposition has no force. Not that we would venture the assertion that genuine believers have not fallen into the snares of Satan in this matter. Familiarity with the Bible would show all such that the Lord Jesus expects great personal struggles to take place, and terrible social conflicts and commotions; but they have determined that the progress of godliness shall be quiet, and not agitating, smooth and noiseless, never racking society to its depths.

But they find nothing of the kind in God's word, prophetic, or historical, or doctrinal. The stone that comes supernaturally from the mountain to crush the fortresses which Satan has made, must be a very disturbing element; for it is as an avalanche rolling down upon kingdoms and institutions, grinding them to powder, scattering them to the four winds of heaven, that it may fill

the earth.\* Then notice the military imagery of the Bible. And has not the history of Christianity been a history of struggles with unbelief and superstition? "I saw heaven opened, and, behold, a white horse; and he that sat upon him, in-righteousness doth judge and make war." †

"I came not to send peace, but a sword." ‡ Is not this a war-proclamation from the King?

This notion, then, never was derived from the Scripture, that the advance of Christ's kingdom shall be smooth and peaceful. On the contrary, up to the consummation, we learn from the very first prophetic utterance, the promise given in Eden, which is the key of history which lifts the veil from the entire future, that good is to be in perpetual conflict with evil, through time; that Christ is not to employ mere omnipotence in the struggle; nay, his heel, though it ultimately crushes the serpent's head, must first itself be wounded. The promise to Abraham assumes, that, through his great offspring, the final redemption is to come. But the cross and the sepulchre lie between the giving of that promise and its fulfilment, for the head and the members equally. It is not a quiet, unobtrusive, conservative, ceremonial piety, but an agitating, aggressive, revolutionary religion, our Lord has bequeathed to us, — one that draws on itself hatred and persecution.

The enemy will continue to sow tares in the

\* Dan. ii. 44, 45.

† Rev. xix. 11.

‡ Matt. x. 34.

Lord's wheat-field : good and bad fish will enter his net. The ark may sometimes be carried from Shiloh to Dagon's temple.

The bruising of the Redeemer's heel refers to seasons of depression, and to Satan's temporary triumphs. The entire book of the Apocalypse sets forth that feature of the kingdom. The beast must have his brief period of ascendancy.

When the fiery flood burst under the dynasties of Europe, in 1848, a clergyman of England thus uttered his feelings : "The world has become a new one since we met. To my mind, it is a world full of hope, even to bursting. Some outlines of a kingdom of Christ begin to glimmer, albeit very faintly. Nevertheless, a few strokes of the rough sketch by a master hand are worth the seeing. And these bold, free, dashing marks are made too plainly to be ever done out again,—made in blood, as they always are, and made somewhat rudely ; but the master hand is visible through the great red splotches on the canvas of the universe."

If man had formed the plan of history, he would, probably, have secured an altogether very clock-work arrangement, a regular steady advance from beginning to end; no agitations, no civil wars nor any wars, no revivals nor reformations, no declensions of persons, communities, or epochs. So, probably, he would have built up this globe without an epoch of chaos, of fire and flood, with none of those tremendous upheavings which have actually occurred.

But so it has not pleased the Creator to build this globe, nor to advance his kingdom upon it. Let us, then, all cease searching in the past, or waiting in the future, for a faultless Revival. How can we have a perfect work, when the material, tools, and workmen are all very imperfect?

But this objection reaches still further. It finds itself on the principle that “the concentration of the mind on any subject is physically unhealthful, morally injurious, and every way incompatible with the claims of life and society. And this is eminently true of religious excitements.”

Now, if this position accord with facts, then an immense reform in society will be necessary; for you will observe that religion, in this respect, is but a sharer in the common evil of human existence. The evil, if such it be, affects equally every department of life. The objection is to concentrated attention as in itself an absolute evil. But what is to become of scholarship and mental discipline, commerce, the fine arts, the useful arts, philosophy, science, political interests, education, if men are to cease concentrating thought and feeling on specific objects? “*Totus in illis*” is the Pagan maxim. “Be a whole man to one thing at a time,” is Lord Brougham’s maxim. “*Ἐν τούτοις ἴσθι*” is apostolic.

But if we should grant that health suffers, and some interests of life are neglected, has not the good sense of the world determined that one good object may wisely be sacrificed for another and a

better? No one objects to the seaman, or soldier, or congressman leaving his family, not to attend two religious services daily for a month, but to spend a month, six months, a year, away. Wise men and women generally concentrate much time, thought, and feeling on arranging for a life-companionship.

Now, to this entire class of affirmations, we present a positive denial. That some persons attend a religious service when prudence would have prevented such attendance, is certainly true; some persons also eat when prudence demands abstinence, but it is not a sound inference that therefore no one should eat.

The real questions here to be met are two. The one is, Will mankind be more benefited, or injured, by Revivals of religion, time and eternity being taken into the calculation? So far as the decision leaves out of view all the supernatural and eternal relations of Revivals, we have no dispute. Our discussion here is with those who agree with us on these points; and to them we are fully prepared to show that there is no room for question,—that any evils incidental to genuine Revivals are but spots on the sun's disk.

The other question is, How may we diminish these evils? I would reply in one sentence, Go straight forward. There is no repetition, in our day, of the scenes of 1740 and 1800; and the reasons for this are very obviously to be found in the instructions and cautions of wise men, in such

writings as Edwards's discriminating discussion, and a very increased study of God's holy word.

There is occasion for every candid person to make this discrimination. While we admit that many evils and abuses accompany Revivals, we maintain that they are incidental to them, and for the most part, and increasingly, separable from them.

One, however, we admit to be inherent and inseparable. It is,—

2. *The very Necessity for Revivals.*—It has been said frequently, “We ought not to need them. If the Church were faithful, she would never have occasion for them.” But if she never has been so faithful, and should not be so in our day, what then? Let us try this objection by applying it to the art of healing. Men ought not to become sick, or to be wounded. Suppose that were true. And yet they do become sick: is that an objection to the medical art? Shall we, therefore, discard the practice and the practitioners? Why not go further still with this, and say, Man ought never to have become a sinner: therefore we object to redemption and the gospel? But if you accept our definition of Revivals, as embracing the indirect as well as the direct, you have an answer to this objection. Doctrinal Revivals must be periodical. Look at all the history of intellectual progress. It is irregular,—progress now, now a rest; declension, then revival. A mere doctrine of human reason,

like the right of property or wages, comes into popular belief spasmodically ; much more the doctrines of the divine reason supernaturally communicated to one or a few persons. How much more, then, may we expect the emotional and the voluntary powers to act spasmodically, if the intellect follows that law !

And again, besides the excessive feeling, it is alleged,—

3. *That Various Extravagances are connected with them.*—We need but glance at these ; for from various causes, some quite obvious, they are ceasing to exist. “The neglect of common duties” has been charged upon Revivals. This is vague, and scarcely deserves a reply in this general form. The reply must be to specific cases alleged. And then we should examine two points in each case : does the objector waste no time, and neglect no duty ? and has the duty neglected a superior claim to the duty discharged by attending these religious services ?

You may see this objection well answered in President Edwards’s “Thoughts,” part iii. § 3.

Another objection was brought, in his day, against “too much singing, bringing children together, too much earnestness in warning men, and the excessive excitement of fear, vociferous preaching, and relating experiences.” All of these, except the last, he has well answered ; and they have so far passed away, that we need not further notice them.

As to telling experiences, I regard President Ed-

wards to have failed in the exercise of his admirable power of discrimination, in his letter to Gillespie of Carnock, in 1751. It is a point of much interest, but is too far incidental to occupy our attention at this stage of our study of Revivals. There is a right way and a wrong way of doing what the Psalmist engages to do : "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." \*

There has been, also, a wrong method of inspiring hopes of personal salvation in individuals. This is a serious and delicate task. Counsel, warning, instruction, invitation, promise, we can repeat to every human being as such, because they belong to all. But the case is altered when they are taken from the generic form in which God has expressed them, and made specific. It is one thing to say, "If you repent, you shall be forgiven," which every one has a right to say to every one : it is another thing to say, "Thy sins are forgiven." Only One has authority to make that declaration.

There have been extravagances of spirit in conducting Revivals. Among the most prominent on record are those of the Rev. James Davenport, a man of noble ancestry and true piety, but left of God to fall into Satan's snare. He checked the glorious revival of 1740, and afterward repented of his madness, but too late to prevent the mischief it accomplished. Charity says he was *non compos mentis*.

\* Ps. lxvi. 16.

The charge of “idolizing Revivals” has been brought against their friends. Dr. Bushnell says, “The difficulty is with us, that we idolize such and such scenes, and make them the whole of our religion. They are the harvest-times of conversion; and conversion is too nearly every thing with us.”

If, now, the writer had warned Christians against that danger, and then warned them against another danger,—that of idolizing his favorite notion of “the proper culture of children” as a means of saving a lost world,—he would have met the necessities of the case more fully.

“Bodily exercises” have brought Revivals under reproach. In 1740, much of this was witnessed in New England; in 1859, in Ireland. We hear of them in Pagan Rome, entirely apart from any Christian influences; also in the churches of the middle ages, as in Germany, Scotland, and France. In 1688, persons in Dauphinée, France, commenced, in sleeping and half-waking ecstasies, to exhort others to repent, speaking fluently and correctly, though in their ordinary state they could use only a provincial *patois*. The number of these prophets at length filled Dauphinée and Languedoc; and, when they began to fail, impure fictions, and even demoniacal prophecies, succeeded in their place. In the great Methodist movement in England, under the Wesleys, these disorders were at times very prominent. Convulsions, epilepsy, leaping, spinning like a top, convulsive

lamentations, vociferations, and trances, were common occurrences. These nervous agitations varied in their forms; but probably all may be ranked under the same pathological laws.

In the South-western States of this country, at the beginning of the present century, they were known as "the jerks." Mr. Cartwright describes them as seizing all classes of persons. Horsemen, riding up to disperse a camp-meeting, were arrested, at the very boundaries of the worshipping circle, by the strange affection, and were the more convulsed the more they resisted the impulse. One describes it as being a suspension of the functions of the cerebrum, and a corresponding excitement of the cerebellum. The phenomena of gaping may perhaps illustrate, to some extent, the great power of sympathy in nervous affections. Under certain circumstances, no one can resist the infection.

If we state that they are not found among any people possessing general intelligence, and a knowledge of the Scriptures, and guided by judicious leaders, we have then proved that they do not belong to Revivals essentially. Had good Christian men understood what was well known in Pagan Rome, this scandal might have been spared. The Romans had a law requiring, if any one should be seized with epilepsy during the assemblage of the Comitia, the assembly to be at once dissolved. They had so much of this in their meetings, that it received the name of *morbus comitialis*.

I witnessed something of the kind in my early ministerial life. Two cases occurred, which alarmed me. One was that of a young lady, who swooned under a powerful appeal by a clergyman who was assisting me. The other was a gentleman, who, on the morning of his conversion, became delirious with joy. His excitement lasted until the sleep of the next night restored his balance. On inquiry, it appeared that the lady had been living on sugar-candy, until her natural appetite was destroyed, and she could bear no excitement of any kind. In the other case, the gentleman, an active merchant, had nearly starved himself, under the impression it would aid his religious meditations. Fuller investigation of the relation of the gospel to man's sensibilities relieved me from any anxiety about making intelligent people feel too much on the subject.\*

\* Among the papers in the editor's possession is one bearing upon these statements. He inserts them, even at the risk of repetition, inasmuch as they afford a more clear and extended narration of the facts.

Dr. Kirk says, "Early in the history of the Fourth Church, Albany, I was startled by two occurrences which brought before me the inquiry, 'Are you not producing too much excitement?' The first case was that of an intelligent young lady, who, while Dr. Parker of New York was preaching, fell to the floor in a swoon. The other was the case of a man in middle life. He had published something which impeached the character of two leading members of our church. Discovering his mistake, unwilling to confess to them, he sought to pacify his conscience by attending one of our special services. The arrow of the Almighty pierced him. He retired from the meeting, shut himself in his counting-room; and the first I heard of him was that he was crazy.

"I had entered the ministry under the impression that the truths of the Bible were designed to reach the human mind in each of its departments;

We now meet a peculiar case, in which the question, What is extravagant, imprudent, or improper? divides the friends of Revivals. The Rev. Charles G. Finney had become a distinguished agent in promoting Revivals, at the time when the Rev. Mr. Nettleton was the most prominent laborer in this work in the Eastern and Middle States. The latter complained of the former as fostering a spirit of censoriousness, attempting to displace clergymen who were not of his way of thinking, praying for

that the intellect must perceive the truths it proclaims, which truths are addressed directly to the emotional faculties; and that, through the reason and the feelings, the will must be brought to a right decision. A God of infinite majesty, power, holiness, justice, and mercy, is there presented; a hell of interminable shame, anguish, and despair; a heaven of unending joy and unsullied perfection; a cross of bleeding love; an enemy of angelic subtlety and fiendish malice; a gate, difficult of entrance, opening on a narrow road to heaven; a gate, broad and enticing, popular and accommodating, opening on a road suited to every variety of tastes, but ending in the second death. If men were to hear these truths, if the preacher, while preaching, were himself to be looking at these realities, I could not conceive how it would be possible for him or his hearers to put their emotional natures in a sack, and keep them out of the range of these overwhelming realities. I accordingly aimed to reach the emotions, and shall while I live.

"But what shall I do with cases like these? If women are to swoon, and men turn lunatics, under our preaching, there must be something wrong. Just then I met a book written by a clergyman in Vermont, describing the influence of the imagination. I remember nothing of it, but that it confirmed my belief that no man was ever made crazy merely by believing that what God says is true, by being affrighted when Christ says, 'I tell you whom ye shall fear,' &c., nor by rejoicing when God says, 'Rejoice always.'

"But I entered at once upon an examination of these cases. I found that the young lady had been indulging in the use of sugar-candy until her appetite for solid food was entirely destroyed, and her nervous system entirely unstrung. I concluded it was the candy, and not the gospel, that

persons by name in public assemblies, irreverence, and even ranting in prayer. Of the last he says, "That holy, humble, meek, modest, retiring form, sometimes called 'the spirit of prayer,' and which may be regarded as the unfailing precursor of a revival of Religion, has been dragged from her closet, and so rudely handled by some of her professed friends, that she has not only lost all her wonted loveliness, but is now, in some places, stalking the streets, stark mad."

There was also much complaint of women praying in public, of the practice of making the coldness of professors a constant theme of reproach, while the monstrous sins of spiritual pride and uncharitableness were prominently manifested by even the leaders themselves.

threw her to the floor. I found the man had brought his nervous system into a very abnormal condition by the use of tobacco. It is my present impression that he went to his counting-room under a deep consciousness of sin, and passed two days alone, eating nothing but a few crackers. On the morning of the third day, he accepted Christ as his Saviour, and experienced a joy which his nervous system could not bear. But the judicious care of a kind physician in one day restored the lost balance. I concluded, in this case, it was the tobacco, and not the gospel, which unbalanced him.

"**RELIGIOUS MELANCHOLY.**—Subsequent observation has brought me to two conclusions on this subject: that cases of mania attributed to religious causes should largely be interpreted as cause and effect in the inverse direction; that the mind deranged, from whatever cause, naturally is affected and occupied by subjects containing the elements of grandeur and awfulness; and that a deranged mind occupied with religious subjects is no more a cause for man's neglecting religion than derangements from commercial excitement, or the social affections, are reasons for neglecting commerce, or refusing to exercise the social affections."

To correct these and kindred evils, a convention of prominent clergymen was held at Lebanon, N.Y., in which Drs. Beecher, Hawes, and Beeman took leading parts. But I do not know that any thing was settled by it, or the views of any person modified by its discussions and decisions.

As I am now called upon to act the part of a critic, historian, and teacher on this subject, however reluctantly, I must express my opinions on even such eminent men and their measures.

They were both honest and earnest, but probably had not reached the full stature of humility and meekness. Mr. Nettleton censured the "anxious-seat," as it was then called. So far as he used the *odium theologicum*, and censured it as "a new measure," he was not quite fair; for I am informed that no Revivalist or Evangelist in our day has so abounded in new measures, contrivances, and management, as he. The expediency of the anxious-seat I will discuss hereafter. As a standing measure, it seems to me very undesirable; but I have seen times and circumstances in which it appeared an instrument which the highest wisdom would employ.

But, on some points, some of our contemporaries appear to have been far astray. I allude to irreverence in addressing the Most High; an irreverent use of the sacred name in conversation; and censorious, sarcastic, handling of the faults of Chris-

tians. As an instance of the flippant use of holy names, I would cite one used by an officer of a church. Speaking of a certain clergyman not very earnest in spiritual things, he observed, "Oh! he is not a Holy-Ghost man." In regard to censoriousness, the divine injunction seems to have been forgotten by these brethren: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."\* "Reprove, rebuke, exhort, with all long-suffering and doctrine."†

In regard to prayer, I may say truly I have witnessed horrible things. Suffice it to say, they were no essential part, however, of the Revival. This rule is settled: that Revival which does not promote humility and reverence is just so far deeply defective. How can mortal, sinful man, who would put on his most respectful air at the entrance of an earthly prince, play his pranks, and blurt out his coarseness, in the very face of the King of heaven?

Another objection we encounter, if urged by unbelievers, we regard as only a part of their objection to the entire office and work of the Holy Spirit, and not particularly to Revivals. The objector really denies every radical change of the heart, in or out of a Revival.

But we must reply to it when used by those who

\* Gal. vi. 1.

† 2 Tim. iv. 2.

believe in the universal need of regeneration. The objection is this:—

4. "*Revivals and their Fruits are Superficial and Ephemeral Excitements.*" — True, in one sense, Revivals are ephemeral: so are spring and seedtime, and harvest, and human life: even the life of Jesus on earth passed quickly away. But the fruits do not perish when the blossoms fall. What would be thought of a farmer objecting to planting apple-trees, because, having counted the blossoms for several seasons, he noticed two great evils,— the blossoms were ephemeral, and the apples stood to the blossoms as one to ten? Yes, he found nine hundred and eighty blossoms promising great things. They awakened the hope of nine hundred and eighty apples, all as full of beauty as those pretentious blossoms themselves. And what did he find at last? When there had been time enough, and sunbeams enough, and April winds enough, and rains sufficient to shake off half of them, he found only four hundred and ninety apples, most of them small. But where were the other four hundred and ninety? Gone, all gone; their fine promises all broken. And then, in the autumn, it proved that only one hundred sound, well-formed apples were there.

Now, what would you think of his logic, if it came to this conclusion? — "Therefore no sensible man will ever plant another apple-tree until he gets one that will produce only infallible blossoms,

never deceiving, never outnumbering their fruit, never looking any gayer or whiter than the sober russet fruit they are going to produce. At present my business of pomoculture is brought to a stand by my inexorable and infallible logic."

Mr. Nettleton testifies thus: "For a number of years I have kept a list of the names of those who have hopefully experienced religion, and made a profession of it, in these Revivals. I have watched them with anxious solicitude, and have made particular inquiries about the spiritual welfare of each one, as opportunity presented. The thousands who have professed Christ in this time appear, in general, to run well. Hitherto I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no Revival."

The following estimate is the result of investigation by the Rev. Joseph Tracy, as to the effects of the Revival in the last century in New England. The estimate of the numbers converted during a few years in New England, he finds to be twenty-five thousand to fifty thousand. One hundred and fifty Congregational churches were formed in less than twenty years. Great numbers of church-members were converted in them. The same proportion of conversions in our day would amount to four hundred and fifty thousand. At Whitefield's third visit to America, there were not less than twenty ministers around Boston who were

converted under his ministry. The Revival brought such men as Bellamy and Hopkins into the ministry. It overthrew the prevalent notion, that an unconverted ministry might be tolerated. That Revival produced Princeton College, and thus led to the founding of the Theological Seminary in its vicinity. Dartmouth College came from the same impulse. It led to the formation of missionary societies; it checked the progress of heresy; it corrected the current views of religious experience and church-membership. It gave a mortal wound to parish despotism; and then Mr. Tracy cautiously suggests its influence in producing the independence of the colonies. That may be difficult to prove; and yet we who are now on the stage have had some opportunity to see what effect the Revival of Christian zeal had in resisting the Rebellion, which threatened to destroy every element of freedom in our civil institutions.

Mr. Finney has exhibited at length what he regards as the causes of the declension of Revivals. This statement may be exhaustive of the subject; or it may fail to meet the whole case, by leaving no room for the sovereign action of God's free Spirit; by which I mean that the epochal form of the work of Redemption may depend on causes totally beyond the sphere of human action and feeling.

He says, "A Revival will stop when the Church believes it is going to cease; when they consent

that it should cease; when they become mechanical in their attempts to promote it; when they think it will go on without their aid, and they consequently turn to other business; when they become proud of its greatness; when they are exhausted by labor; when they begin to speculate about doctrines, or to proselyte; or when they refuse to render to the Lord according to the benefits they have received; when they grieve the Spirit by forgetting their dependence, by boasting, or by undervaluing the work of God; when they lose the spirit of brotherly love; when they cease to be reconverted; when they refuse to practise self-denial; when they engage in controversies about measures; when the Old School opposes, and the New indulges, a bad spirit; when the public mind is diverted by any thing; resistance to the temperance reformation or to antislavery; neglect of missions, or of educating men for the ministry; ecclesiastical difficulties; slandering revivals, censoriousness."

These he considers to be the causes of decline. I enumerate them in this connection, simply to remark upon them. If this statement is exhaustive, it shows that Revivals are not the cause of their own ephemeral character. And, before leaving this point, it may be desirable to correct a wrong impression as to the degeneracy of Revivals. It has been said, that, for three centuries, the wave of the first Revival under the gospel continued to

roll on in one glorious tide, sweeping over the Roman empire. But it must be remembered that the Christian history of that period is not the history of a town or district, but of a colossal empire. The heathen world was then in a state of intense mental activity on every subject,—political, philosophical, and religious. Paganism was losing its hold on the world. This agitation moved from the centre gradually to the circumference. Moving thus from province to province, it was continually furnishing a new field for the Christian laborers. It is, then, a misapprehension to conceive the Revival as moving steadily forward in one town or church for three centuries. It was like our missionary and our home-revivals: now moving Oroomiah, now Ahmednuggur, now St. Louis, now Boston.

Do you object to Revivals because they decline? Then object to the labors of the apostles; for declensions and apostasies were going on side by side with the Revivals of their time. Persecutors, Heresiarchs, Judaizers, were continually combining their forces with the world to quench the fire of Christian zeal. While Paul was yet living, the Church of Corinth had sunk quite low; that of Galatia had been bewitched; the Hebrew Christians were crucifying Christ afresh; the Seven Churches of Western Asia Minor were tending fast to the extinction of the light in their candlesticks.

## THIRD LECTURE.

### II.—THEOLOGICAL OBJECTIONS.

THERE is, then, another class of opponents, who on religious, or rather ecclesiastical, grounds, oppose these forms of religious life, regarding them as intrinsically evil. Their opinion is, that,—

*“Revivals are inconsistent with the very Nature and Essence of Christianity.”*

In the “Bibliotheca Sacra,” vol. xx. pp. 87, 877, are two articles, forming part of the series contributed by representatives of the several branches of the Church, to exhibit the peculiar features, each of his own branch. You will there perceive that the Episcopal and the German Reformed churches are represented as setting themselves against Revivals, and on the side of sacramental piety.

Dr. Bushnell, too, has taken ground against Revivals, as exhibiting false notions of Christianity. He desires a piety that quietly attends the services of the sanctuary, but expends its zeal and enthusiasm within the domestic circle; so far as he shows, to the utter neglect of all persons outside of

Christian families and assemblies; excepting, he would probably say, the silent power of example. Against this view we would simply oppose the entire movement of the Lord's apostles and their successors. If the Church had always acted on that view, Europe would never have become Christian, because this scheme provides for the salvation of only those adults already in Christian congregations, and the children in Christian families. If he replies that his view admits of sending clergymen forth as missionaries, we answer, "Even then you allow no one to go forth from your little flock of one thousand to reach the ten thousand who never come to hear you preach at home. And you forbid the convert from Paganism to aid the missionary in converting any but his own family." How totally contrary this is to the truth of late discovered by our missionary-boards, that the apostolic method is still the right method,—to send forth a few missionaries to organize churches, expecting these native churches to become the instruments of converting the millions around them!

This system would never expel the heathenism that still largely possesses even Christian territory. But we must believe that the real ground of these several objections is generally, not universally we are sure, opposition to the religion of Jesus Christ and the work of the Holy Spirit.

The late venerable Prof. Porter of Andover Seminary, in his Letters on Revivals, gave a graphic

description of the several classes of clergymen who set themselves in opposition to Revivals. I quote him :—

“A—— was one of those good men who are under the dominion of a sluggish temperament. To travel from one side of his parish to another cost him as much self-denial as it cost Cæsar to cross the Alps, and subdue a kingdom.

“B—— was a man of literary taste, an idolater of books. He laid down his favorite authors with reluctance, to attend a prayer-meeting. He was so fond of reading, especially works of genius and popular literature, that the spirituality of his heart was gradually impaired.

“C—— was fond of social avocations, giving the energy of his being to the lighter forms of social intercourse.

“D—— overloaded himself with secular cares.

“These were a few who preached the sovereignty of God in such a way as to provide a refuge for sloth in Christians and ministers.”

Now, against all these forms of opposition, we set the fact that Revivals have ever been held in high esteem as the rich displays of redeeming grace, by men and women of the most eminent godliness, in every rank of life; persons, too, the most free from delight in nervous excitement, superficial piety, or any needless demonstration of sensibility in connection with any subject. Besides this fact, the evidence of which can be presented to any required extént, we have other sources of reply to all objections. We have showed this to have been, from the beginning, the scriptural view of the kingdom of God and its advance; and we are strengthened in our conviction by the

testimony, which we could adduce to any length, of the most eminent men in the Church of Christ.

Take, for example, "The Testimony and Advice of an Assembly of Pastors of Churches in New England, in a Meeting in Boston, July 7, 1743, occasioned by the late Happy Revival of Religion in many Parts of the Land." This document, entering at great length into the subject, is signed, by such names as Joseph Sewall, Thomas Prince, Benjamin Colman, Joshua Gee; one hundred and thirteen signing the document, or, if absent, agreeing with its testimony.\*

To all these objections we now present a succinct view of

### *The Value of Revivals.*

The very title has been happily, nay, divinely selected. "O Lord, *revive thy work*," is a petition now two thousand years on record. What a beautiful term it is!—symbol of hope, of joyous experience, of beauty displacing deformity, the process of decay suspended, the marks of death obliterated, the tints and forms of life returning. The farmer delights in a revival; for he has been watching through long scorching days and feverish nights for the vision of a single cloud, though it should be no bigger than a man's hand, to cover those brassy heavens, and cool the parched, gaping, dusty,

\* Great Awakening, p. 287.

earth ; to put vigor in that dead atmosphere, and save those withering plants, and relieve those panting, thirsting herds and flocks.

Yes, it was a Revival that inspired the Hundred and Fourth Psalm : water was, in part, its theme. Sympathizing with all God's creatures, especially the beautiful vegetable kingdom and the sensitive animal races, the writer had profoundly appreciated the worth of water. He had waited for its advent, as Ahab and Elijah waited for it in a drought of three years and a half. And oh ! when it came, how that sympathizing, pious heart shared the joy of reviving Nature around him ! He watched the gathering vapors as they " go up by the mountains " in mist, and then " down by the valleys " in showers, so gentle, so kindly, and refreshing.

And it was the more delightful to him that it was his heavenly Father who had sent down the reviving showers from his floating cisterns in the skies. "*He sendeth the springs into the valleys, which run among the hills,*" joyous angels doing his errands of mercy to man and beast. "They give drink to every beast of the field : the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers ; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man ; that he may bring forth food out of the earth. The trees

of the Lord are full of sap ; the cedars of Lebanon, which he hath planted, where the birds make their nests."

Surely every lover of nature—of man or bird or beast or flower—must delight in a revival, whether it be of nature, or commerce, or letters, or art, or bodily health, or decayed affections, or a good spirit of any kind. How much should every child of God delight in a Revival of religion !

And he would be a strange person who should object to Revivals on any ground whatever, if it had not been so common as to remove its singularity. In any department of existence it would be a strange objection to make to the revival, the objection that really relates to the necessity for a revival, to blame God or man for an evil which they were removing. You may say you disapprove of spasmodic and periodical revivings: then you must disapprove of every returning spring. There always have been, and there will continue to be, winters, however uncomfortable, in which many men perish by frost,—even whole armies. There may be great objections to thunder-storms; but they must come, and prepare the way of autumn's golden fruits. There may be a morbid love of peace, that shall incline to purchasing it too dearly. The ploughshare may be needed to strike into the solid, compact subsoil, and prepare the way for a finer species of grain and better crops.

There are eyes enabled of God to see the bright

side of even a thunder-cloud. Indeed, I know not how the injunctions, "Rejoice always," and "Be careful for nothing," are to be obeyed, if not by a full submission of our preferences to God's positive and permissive decrees, a perfect confidence that he is guiding the forces of the universe in supreme wisdom and goodness. No person living can say that the world is managed as he would prefer; that all his wishes are gratified by the course of events. The only way of rejoicing constantly, and living in the sunshine, is to rejoice, not merely in events even the most agreeable, not to fret nor complain, but to rejoice in the Lord, to sing with the old prophet, "Although the fig-tree shall not blossom, . . . and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation."\*

Just recall, now, some of the obvious effects of Revivals. Begin with that in the sixteenth century, of which Milton says, "When I recall to mind at last, after so many dark ages, wherein the huge, overshadowing train of error had almost swept all the stars out of the firmament of the Church, how the bright and blissful Reformation (by divine power) struck through the black and settled night of ignorance and of anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet dawn of the returning gospel imbathe his soul with

\* Hab. iii. 17, 18.

the fragrance of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues ; the princes and cities pressing apace to the new-erected banner of salvation ; the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon.” \*

That was indeed a Revival, as full of imperfections, as much ridiculed, slandered, resisted, as any of the most purely religious that ever provoked the enmity of Satan. But what a blessing it has been to the world !

Inquire of those whose knowledge qualifies them to testify, and you may see that Revivals have proved an inestimable blessing to pastors of churches. The re-action on their minds and hearts, their lives and ministry, has been very marked ; quickening the mind into new channels of thought, giving new and higher impulses to the heart, breaking up effectually a state of mental stagnation and a monotonous routine.

Lyman Beecher accomplished a great work in Boston. Yet we may question whether he could have done that work, had he not been brought through the influence of that great Revival in Litchfield to a very high plane of thought and feeling.

A Revival teaches homiletics, as it forms the

\* Reformation in England, p. 2.

habit of earnest, direct, pungent preaching. Our camps were great theological schools; for, in the midst of those glorious displays of divine grace there witnessed, preachers learned many new and important lessons about bringing theology down from the head to the heart of both preacher and hearer.

A pastor thus testifies: "The most glorious views I ever had of God came to me while laboring for my fellow-men. The most glorious views I ever had of man's interior life and of essential divine truths were ministered to me while I was working for the salvation of others. And I think that Revivals of religion, in which ministers' hearts are on fire with zeal to save the souls of men, are the best schools for overcoming any doubts and speculations which those minds may have."

The churches have derived lasting blessings from them; some, indeed, having been saved from utter extinction by them; and many a person reaching in them a higher plane of spiritual life, never again abandoned.

Souls are saved, through their instrumentality, which, without them, would have been lost. And this, so bold a statement, is justified by the Lord's declaration concerning Tyre and Sidon,—that, if the miracles and works witnessed by Chorazin had been witnessed in them, they would have repented.\*

Do any inquire why men are saved peculiarly at

\* Matt. xi. 21.

such seasons? It may be said, in reply, special influences of the Holy Spirit make a Revival: religious truth is then aided by very peculiar accompaniments. The whole current of thought and feeling in a community runs powerfully in one channel. It is easy to fix the thoughts on spiritual and eternal realities. The example of the Church, the preaching, the praying, the testimony and exhortation of converts, the manifestations of God's presence and power in conversions,—all make conversion easier, according to the laws of the mind and the laws of the kingdom of grace. Prayer, then, assumes a peculiar tone; and earnest, expecting prayer is the mightiest instrument man can wield.

Instances may be adduced, in which Revivals have entirely renovated the moral character of towns and districts.

I might produce an instance from my pastoral experience in the Fourth Presbyterian Church in Albany. It was a laborious, earnest body of men and women. Every alley and attic of the ward was visited by them. The meeting for inquirers was constantly held for years. The edifice had not long been erected, before there was an increasing demand for paint on buildings around it. Very soon the chief of police testified, that that ward, which had given the authorities more trouble than any other, had become the most orderly in the city. Mr. Delavan testified in a temperance meeting in

the church, that he wanted no other agent for his property in that part of the city, it had grown so much in value since the church commenced its labors there.

The testimony of that High Church Anglican, Southey, to the effects of the Methodist movement, which, for half a century, was a perpetual Revival, is very strong on certain points. He acknowledges that "there never was less religious feeling, either within the Established Church, or without, than when Wesley blew his trumpet, and awakened those who slept." And Priestley has conceded, that while the Establishment, rich, learned, and powerful, was suffering the poor to sink to the depths of moral degradation, these Revivalists saved a large portion of them, and turned their thoughts and aspirations toward a higher form of life. He commends the Methodists as not only "Christianizing, but also civilizing, that part of the community, which," he informs this powerful aristocracy, "is below the notice of your dignified clergy."

The process of demoralization was, by this great Revival, checked in the rural districts, where growing manufactories had greatly corrupted the village and farming population.

Howitt says, "They rescued them from brutality of mind and manners, and gave them a more refined association on earth, and a warm hope of a still better existence hereafter."

We may, then, close this defence of Revivals

against the popular and ecclesiastical objections, by presenting this one touch of the sacred pencil, which brings to our view a scene in one of the earliest Christian Revivals: "And there was great joy in that city."\* Not that every citizen of Samaria was happy; not that there were no occasions for anxiety in the very Revival itself; not that some of the conversions were not spurious: the expression reveals these new phenomena as then existing. There was joy in the heart of the eternal Father, faintly set forth to our view in the joy of the father of the prodigal son. There were, indeed, elder brothers of the Pharisaic order, to cavil and criticise, to murmur and look wise; but the old mansion was echoing from every chamber the delight of that paternal heart.

There was joy in one city on earth; for the heart of the Eternal was moved more at the sight of that one returning prodigal than at the rising glories of a new-born world springing into existence, and falling into rank amid the rolling orbs of heaven.

There was joy in the town of Samaria; for her Father had recovered some of his lost ones, received his dead to life again; and the waves of divine joy had rolled over the battlements of heaven, and reached and moved every susceptible heart in the place.

There was joy in that city; for hearts were

\* Acts viii. 8.

there which had borne heavy burdens of solicitude for the perishing; and now their prayers were answered.

There was joy in the converted heart. Joy, do you reply, to be quenched in the sorrows of earth, the deeper sorrows and the perplexities of earthly care, the anguish of temptation, the deeper anguish of conscious declension? Grant it. But shall there be no joy—no genuine, legitimate joy—in the house when a man-child is born there, because that child is born to the common inheritance of grief?

Nay, that wisdom is morbid. You must remember that that earthly birth is to the inheritance of a glory, and a privilege in many respects, superangelic; and you should remember that the new heavenly birth is to a life of discipline preparatory to the entrance into an inheritance incorruptible, undefiled, and unending.

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We come now to notice,—

### III.—THE PHILOSOPHICAL OBJECTIONS.

Some of you may hereafter find occasion to examine the objections to Revivals made by speculative and especially scientific minds. Nay, it is not infrequently that the student of theology passes through even terrific struggles in grappling with

doubts which involuntarily but powerfully rush into his mind, and confront his faith.

The element of the supernatural in Christianity is the rock of offence to rationalism. The fact of the supernatural action of the Holy Spirit in Regeneration, in Sanctification, and in Revivals, encounters the opposition of the rationalistic spirit in several forms, but really under the same principle in each. The essence of this theory is, the universe is actuated and controlled, not by will, but by material forces.

We may consider it as one essentially, but applied to our subject in three several phases,— the inviolability of the order of Nature; the supremacy of the laws of Nature; the supremacy of material, involuntary, or mechanical forces in Nature.

We first take up this theory, to measure its force, and expose its feebleness.

I. "*The Order of Nature is inviolable;*" so that "for science there are no miracles." Let us, then, understand each other. By science, we here understand to be intended, not the laws of thought, not the testimony of consciousness, but merely physical facts traced to their physical causes; *the observation of the order of Nature, and the expression of that order in words.* If we agree there, then it follows, that mere science can never make theories for facts not recognized by her. When she talks of the order of the universe, she really means of so much of the universe as she has observed.

She has a right to deny only what would contradict the facts of her observation. It must be only men of physical science, inflated by their limited discoveries of God's modes of working in one sphere, who declare that he cannot work otherwise in other spheres.

One has very properly made this concession to science: "Not only has it made man more truly than ever the lord of creation by the thousand instrumentalities which it provides for the progressive subjugation of Nature, it also charms the spirit in its researches after wisdom and knowledge, by giving it such a view of the structure of the universe in its totality as immeasurably surpasses in vividness and completeness all the representations of the past." Then most justly does this writer, Prof. Beyschlag, thus expose the weakness, the vanity, the folly, of a large class of scientific men: "Intoxicated with the view, the child of our age stands before Nature as the great Cosmos, a most perfect system of order and harmony, resting on immanent laws, and interpenetrative necessities; and so firmly bound together, so exquisitely adapted in all its parts, does the beauteous structure appear to him, that it seems as though the power of no spirit, not even the hand of God, could disturb any one of its links without detriment and derangement to the whole."

Confining the word "science," then, to the material world and the forces that govern it, we reply to

the dogma that the order of Nature is inviolable, thus the principle is true, but only within certain limits. It would be to us an absolute and universal truth, but for one or two facts. The first is, that the conclusions of science are never to the human mind the basis of absolute certainty. They never can, from the nature of the case, come nearer to it than a high degree of probability. They suffice in enabling mankind to make increasing use of material forces; but, philosophically considered, they are only the best explanations of phenomena that we can reach. No truly scientific man claims for the most elementary laws any thing more than that they are approximative, not exhaustively and ultimately true. Then, again, if science were not confined to the facts it observes, but were competent to deny other facts, of the reality or non-reality of which it is utterly incompetent to judge, then, possibly, the position might be true as objectors understand and apply it.

But, as it is, the judgment of science in this matter is extra-judicial: the court undertakes the decision of a case not within its jurisdiction. What would be thought of a mathematician affirming, that as mathematics ignores sentiment, and knows nothing about honor or benevolence, therefore honor and benevolence are chimeras?

The story of the Scottish mathematician is here in place. His friend loaned him "Paradise Lost." When he had read it, the lender inquired how he

liked it. His reply was, "Bah! there is not a demonstration in it!"

Science may take negative positions when any one denies the contrary of its own established truths; but, when it meets any other positions, it has nothing to do with negations. Science is an acquaintance with a certain order of things, their antecedents and consequents, or causes and effects. But does it include a denial that there are any other ranks of existence, any other orders of cause and effect? Surely not. That is not science, but presumption and assumption; for science is founded on the observation of realities, not on ignorance or non-knowledge. Because animals, minerals, fluids, vegetables, are controlled by certain forces in prescribed and inviolable order, does that furnish evidence of this negative proposition,—there is no other kind of force, no other kind of order, no such thing as a force that may effect the recovery of mind from its disorders?

Here we must firmly take our ground, and stop this matter at the very threshold. We must affirm that natural science moves in the sphere of the sensible for obtaining the facts of a certain class, and not of any other; that she has no right to invade any other department of being, or to affirm any thing about what may or may not be, independently of those facts which are addressed to the senses, or to the consciousness of all mankind. Then she must be sure that all does not mean merely a few.

It may be conjecture to deny what is not seen, or cannot be inferred from the visible and tangible; but that is not a sound philosophy which brings the whole universe before the human mind to be judged by the theories of material science. There may be facts, beings, forces, lying entirely outside of the sphere of sensuous observation.

Let us, then, beware that we, as defenders of the Christian system, do not confound the immodesty and arrogance of some scientific men with science itself. Indeed, no class of men should more cordially encourage all truly scientific investigations than those in our profession; but we should be able to detect the assumptions and the sophisms with which scepticism, in the garb of science, and with her phraseology, opposes the kingdom of Christ.

Demand of these men the meaning of their cant phrase, "The order of Nature is inviolable." It assumes, without proof, the very point in question,—whether there is not a sphere of existence from which the laws of matter are excluded, and into which they have no right to bring those laws.

We may safely challenge the scientific sceptic to relax his bigotry, and enlarge the circumference of his observations, and look at a class of phenomena as real as gravitation, facts of human experience as real as the experience of sensation,—the facts embraced in the history of Revivals of religion; and, meeting them, to deal with them fairly, scien-

tifically, trace them as effects to causes, causes wholly adequate. They then may discover that thoroughly authenticated facts can be produced, so numerous, so extended through time and space, so uniform in their essential features, and so varied in that which is incidental, as to forbid their classification with anomalous or exceptional events. They are such as no finite cause is adequate to produce, superhuman in purity, supernatural in origin.

These facts are real events in human experience and history. They are confined to no country, to no one of the eighteen Christian centuries. Beginning at Jerusalem, they have been witnessed in every land where civilized man has lived,—from the throne to the cottage, from the ermined judge to the rudest ploughboy. Statesmen, warriors, princes, poets, orators, merchants, mechanics, artists, freedmen, slaves, persons of all ages, of either sex, millions on millions, could rise in open court, and swear to that they have seen and felt in themselves, and witnessed in others,—an experience which can be brought within no part of the order of Nature.

These facts, to which I refer, are changes in character, radical, beautiful, beneficial, permanent, often sudden ; changes in communities, affecting every department of life, quickening industry, producing thrift, prudence, economy, benevolence, gentleness, soberness, purity ; raising the value of property in towns and neighborhoods ; strength-

ening the hands of the magistrates; turning a domestic pandemonium into a paradise; elevating the degraded; reclaiming the debauched; refining the manners; sweetening the intercourse of society.

I say, we are prepared to produce facts of this class from such an extent of space, and through eighteen centuries, in such overwhelming abundance; to show such an amount of elevated literature, of ecclesiastical history, so many edifices and monuments erected from age to age as the direct fruit of these changes, that the scientific man who refuses to admit them as facts, and to account for them by causes utterly out of the range of physical science, and of which it knows nothing, must admit his science to be too narrow to embrace all the facts of the universe, and himself entirely out of place in opposing the Christian theory as either unscientific, or opposed to true science.

You will do well to make for yourselves collections of cases which may challenge denial; for they can be found by millions and tens of millions,—cases of individual transformation, like those of Saul of Tarsus, Augustine, Bunyan, Newton, Gardiner, and thousands of drunkards, abandoned women, blasphemers, men of violent passions, utterly transformed, and for life, some of them in a day.

Then to these you may add the history of Revivals in villages and rural districts, in large towns

and cities. Take the colliers of Kingwood, the navvies whom Miss Marsh instructed, the prisoners whom Elizabeth Fry guided to the Saviour, the Sandwich-Islanders, entirely transformed and elevated in one generation. Here, I repeat, are facts, events, effects, to be accounted for, but not by electricity, or diseased action of the nervous system; by no laws of Nature, no powers known to science, no "order of Nature."

Another and equivalent expression of scientific scepticism is this:—

2. "*The Laws of Nature must be held sacred by the Author of Nature.*" — This is a step in advance, however. Now we have an Author of Nature: now we are permitted to have a God; but one whose hands are tied, whose will has no occupation; at least, down here. His only function is to respect the laws of Nature. If his children cry to him in distress, he refers them to galvanism and gravitation. He has for them neither ear nor heart, nor hand to help them.

If we inquire what makes the "must" in this case, we are informed that every valuable interest of human life, and even religion itself, requires that Nature move in regular orbits, at fixed times, without deviation, in order that man may place the most absolute reliance on her regularity.

This sounds well; but it is full of weakness, and betrays the narrowness of the soul which can apply it to the entire life of the human race. It confuses

the mind by an unscientific use of terms ; it betrays an arrogant dogmatism ; and it is as cruel as it is unphilosophical. It affirms that the laws, as well as the order, of Nature, must be inviolable ; that a God who would break them would prove himself the enemy of mankind. Now, the sophism lies in this : the word "law" here really means nothing like law ; for a law is addressed not to matter, but to mind. As Dr. Beecher once said, "The Almighty did not give the ten commandments to the planets." Then, again, if God had given laws to matter, he did not give them to himself. They do not bind him, if they bind the atoms of matter.

Then, again, the imagination is here enlisted to make miracles appear horrible. In affirming that the progress of civilization depends upon the stability of Nature's laws, this insinuation is made (and it alone gives any force to the statement as an argument against supernatural intervention), that if, for example, Joshua made the sun really or apparently stand still once in six thousand years, then no calculation of eclipses, no nautical tables, no science of astronomy or navigation, could be reliable.

I now refer to the arrogance of this assumption of scientific men. They assume that there is no higher power than that which controls, and is inherent in, matter ; that Nature is superior in importance and power to mind ; that the moral wants of man are not so important as this order of Nature.

All this is assumption : it is not proved. Nay, they have no right to assume that what we denominate "the supernatural" is not a higher department of Nature itself, not to be controlled by the inferior laws of matter, nor measured and weighed by its instruments.

They contradict a principle written on the whole of this magnificent planet inhabited by man, and on the heavens that curtain our abode ; the principle that matter exists for mind ; and not mind for matter.

It is insulting to the Creator to deny him the right and power to be master of the world he has created and sustained ; to affirm that the laws with which he binds brute matter bind him.

I speak, too, of the inhumanity, the cruelty, of this, as of every other form of anti-Christian scepticism, — a suggestion which may, indeed, provoke the smile of the sceptic as being unscientific, unphilosophical. But to men of faith it is of supreme importance. If natural laws are supreme, if God can do nothing but through the channels of gravitation, chemical affinity, and the electric current, then, of course, prayer is folly ; the cry of human want, the aspiration to commune with our Creator and heavenly Father, is altogether vain ; then the present moral disorders of the race have no remedy. Rheumatism and fever may be cured ; a broken arm may be set without violating the laws of Nature, or disturbing the harmony of the plan-

ets, or arresting the march and the triumphs of science: but sin has no remedy; a broken heart, no divine sympathy; a nation corrupted, and sinking toward the abyss, must not pray, but despair!

This, it has been well said, is “the new heathenism, worse than the old Paganism, immeasurably more radical, more godless; for while that, in its simplicity, confounded the Creator with the creation, it was not, like this, a conscious denial of the Father revealed in Christ. The grave wherein this new heathenism would bury miracles ingulfs every thing which would give to human existence its ideal character, its real worth,—the soul as the express image of God, faith and prayer, the holy person of the Redeemer, the future world, the living God. He who would save these precious realities must purge his eyes of the glamour of naturalism, and begin again with the faith, which ‘is the substance of things hoped for, the evidence of things not seen;’ with faith, therefore, in the supernatural, in miracles.” And to this I would add, he must revive his faith in the supernatural action of the Holy Ghost in Revivals.

Mr. Froude, the English historian, is very bold in dealing with these gentlemen. He says, “The nobler principles are not provided for us by the inductive philosophy. I once asked a distinguished philosopher what he thought of patriotism. He said he thought it was a compound of vanity and superstition, a bad kind of prejudice, which will

die out with the growth of reason. He could not narrow himself to so small a thing as his country. I could but say to myself, Thank God that we are not yet a nation of philosophers! A man who takes up with philosophy like that may write fine books, and review articles, and such like; but at the bottom he is a poor caitiff, and there is no more to be said about him."

But I would follow up this scepticism still further. In maintaining what it calls the inviolability of Nature, it assumes, as a foundation-principle of its whole structure,—

3. *The Supremacy of Material Forces in Human Affairs.*—We believe, on the most abundant evidence, partly intuitional, partly from experience, partly from observation and inference, as well as from Scripture, that the Spirit of God is a power in human life and human history. But we are informed, "There is no independent realm of spirit; for all is controlled by material or mechanical powers." This, I affirm again, is mere assertion and assumption. Nor do I stop there, but bring against it these facts:—

(1.) Every rational being is conscious of spontaneity, and, in every exercise of choice, of the possibility of having chosen the contrary. He is further conscious of,

(2.) Being responsible, and of holding other rational beings responsible, as he holds nothing responsible which has not a free will. Every

man carries in his own being a tribunal, and a judge, and a law, and undergoes a trial there for violating that law; such a trial as he never subjects a stone or a horse to undergo. A leading advocate of Mr. Buckle's views admitted to me that this mechanical theory destroys the idea of responsibility.

(3.) Man is conscious of virtue and vice, which are things lying wholly out of the range of objects controlled by material forces.

(4.) Dying believers frequently show, that, the more thoroughly the body approaches the control of the disorganizing material forces, the more thoroughly does the spirit assert its independence of their power, defy their attacks, and deny their supremacy.

(5.) Every time you contrast the two actions of lifting a stone, and persuading a man, you demonstrate the falsity of this theory; you show that a material body is controlled by a will extraneous to itself, but will is controlled by motives; that material force is the inferior, and spiritual force the superior. Nay, why do sceptics not handle you as they would a bar of iron or a block of marble? why do they not apply the fire and the hammer to you? Their very effort to persuade you to adopt their theories is an act of homage to the portion of your being lying out of the region of mechanical forces. Persuasion is the recognition of the power of spirit over spirit, dealing as it does, not with gravitation,

vis, inertia, and cohesion, but with sensibility, conscience, judgment, and will.

Messrs. Comte, Buckle, and Draper write books to convince the world that heat and moisture govern opinions, and form character: why, then, do they not employ steam-engines and vapor-baths, instead of argument? They employ books, indeed; but they place no dependence on the weight of the book, or its other material properties, for the desired result. Their very efforts stultify their theories. After all, they believe the world is moulded by ideas, not natural forces.

(6.) Every mechanic art displays a spiritual power counteracting physical power.

(7.) Will-power, if not the only real force in the universe, certainly is the predominant power in this section of it. When your hand lies upon the table, it is controlled by gravitation. When you raise it, you conquer the earth's attraction. How? By will-power. What right has Mr. Buckle to assert that a mechanical power lay back of the will, or that the will-power is mechanical? If it is so, who informed him of it?

Nay, we affirm that (8) the very order of the universe is, to every one not perverted to the abandonment of common-sense for the sake of a theory, evidence of will-power, just as much as the existence of a house manifests the will of a designer and builder. Everywhere we behold mechanical forces, even in their blindest, wildest operations, subserving the

purposes of a designing intellect and purposing will.

Boldly, then, champions of the blood-stained banner, stand in the face of “science, falsely so called,” and affirm that science and philosophy can furnish no evidence to contradict that sublime theory of the Bible, “Of Him, and through Him, and to Him, are all things ; He is before all things ; and by Him all things consist ; God worketh all things after the counsel of His own will.” Maintain that the constructive and the reconstructive operations of the divine will move in two totally different spheres ; that a supernatural power is acting equally in extent, and in entire harmony with the natural forces ; that human apostasy has given occasion to a new and peculiar form of action, attributed in the Scriptures to the grace of God, which is a peculiar form of his love, and especially to the Holy Spirit, one person of the adorable Godhead.

To you, students of the works and word of God, it is of great importance to determine how far it is lawful to regulate religious belief by our knowledge of causes and effects, or the philosophical relations of things.

Either cordially recognize the truth of the statements made in the Bible, or never cross the threshold of a Christian pulpit. Having settled the fact that you have in the Bible a supernatural revelation, transcending all science and all speculation, then press your powers of investigation as far as you

desire, to see what your Creator will allow you to explain, and account for, by permanent and far-reaching principles or laws; always, however, carrying with you Dr. Paley's rule, Never let what you do know be shaken by that which you do not know.



## FOURTH LECTURE.

### § III.—THE THEOLOGY OF REVIVALS.

HAVING surveyed our subject on its philosophical side, let us now proceed to examine where it stands in relation to doctrines, or the classified truths of revelation or theology.

Science, speculation, logic, philosophy, are bound to behave with more modesty than has thus far distinguished their treatment of subjects belonging to a sphere to which they are no more adapted than the finned fish to the upper regions of our atmosphere.

Ignoring facts is not science: the finding *a priori* theories to govern the world is not philosophy. Here are the whole universe of religious facts, for which we ask an explanation. If “the world by wisdom knows not God,” \* let the world have honesty and modesty enough not to pretend that it does. If “the natural man receiveth not the things of the Spirit,” † let him have the candor to confess it, and the modesty to believe there may be some worlds he has not yet seen, some substances he has not weighed in his balances, some

\* 1 Cor. i. 21.

† 1 Cor. ii. 14.

forces he has not yet discovered, some beings before whom he and his attainments do not appear as vast as to his own vision, "more things in heaven and earth than are dreamed of in his philosophy."

We welcome the testimony of Scripture to explain to us the phenomena we witness, the most mysterious elements in human history. We do indeed find developments in societies and nations; but we find every form of development, except one, tending to either stagnation or extinction. Every species of civilization, except one, terminates in either petrifaction or annihilation; and that one, involving all the elements of permanence and progress, is the Judaico-Christian civilization, founded upon a supernatural dispensation and record, all miraculous, from beginning to end. Nor has any one a right to eliminate from that dispensation and record this essential element, and attribute these to subordinate forces in the system.

Turning from the vain conjectures of man to the teachings of his Maker, we have opened to our view the grandest spectacle the mind can conceive. It is the history of the human race viewed from a central point; its variety, vastness, and discordance brought into a glorious unity. Enveloping all other powers is revealed to us one controlling agent; not fate, destiny, tyranny, chemical affinity, gravitation, climate, nor any form of animal vitality, but will, illumined by infinite wisdom, guided

by infinite goodness, and competent to every thing except intrinsic impossibilities.

Open the Book of Daniel, and witness the stupendous panorama,—the kingdoms of the world, in their grandeur and their pettiness, their strength and their frailty, rising successively to view, and successively swallowed in the rushing current of time's ceaseless flood. Amid them all you behold one kingdom alone enduring,—the kingdom of the Messiah.

This glorious book makes the apostasy the starting-point of history, the triumphant kingdom of Jesus its culmination. From the failure of Adam, the representative man, to meet the demands of probation, God commenced recovering whatever may be from the wreck. The kingdom of heaven, which is the kingdom of Emmanuel, is the mightiest of institutions; not of this world, yet working in it to gather together its loyal subjects on another and better continent.

To understand Revivals of religion, to appreciate their solemnity, sublimity, and importance, we must observe them in their relations to that kingdom, we must see them to be expressions of God's mercy, proofs of the reign of Jesus.

This was the view presented by the apostles to those who witnessed the wonderful indications of *moral* power with which the Christian dispensation was ushered in, as the Mosaic dispensation had been with miraculous displays of physical power.

The physical miracles, and the transformation of character then taking place, they attributed to Him who had just been crucified, and who had promised to send down the Holy Ghost when he should have taken his place at the right hand of the eternal Majesty.

When three thousand hearts yielded in one hour to the persuasive power of one sermon, Peter turned every eye from the sermon and the preacher to the invisible agent producing these sublime changes: "This Jesus hath God raised up, whereof we all are witnesses." \* For that was the prime distinction of an apostle, that he had seen the risen Lord. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." †

A genuine Revival of religion is, then, a link in the great chain of redemption; a stage in advance of that kingdom which is to absorb all other kingdoms into itself; a manifestation of the dominion, power, and grace of him who is made King of kings and Lord of lords; a fulfilment of that promise, "If I go away, I will send the Comforter; and he shall convince the world of sin."

The Revival of religion comes under that law of the kingdom of Christ, that its advancement is to be secured by three distinct classes of personal agency, and one of instrumental agency,—that of

\* Acts ii. 32.

† Acts ii. 33.

the incarnate Son of God, the Spirit of God, and man. The Son, in this, acts both as mediator with the Father, and as the God of Providence, overruling all adverse and friendly forces; making all institutions, inventions, discoveries, even oppositions to his cause, from men or devils, subservient to his purposes. The Holy Spirit acts as his representative on earth. Man acts as a voluntary agent; and the gospel of Jesus is his instrument.

First, then, we notice our Lord Jesus Christ in this connection as the God of Providence, and consider,—

#### I.—THE AGENCY OF PROVIDENCE IN REVIVALS.

We speak of the Holy Spirit as a person of the Deity, acting in his peculiar sphere, because we are so taught by God himself.

There is also a still more general sphere and form of divine agency, which we denominate Providence. This includes the general control of human and material forces, and the shaping of the lives and circumstances of individuals. It differs from the action of the Holy Spirit chiefly in this,—that the latter deals with the inner life of the individual; the former, with his outward life, and all that affects that life.

Providence furnishes the field, the occasion, the material, and the instruments for the Revival. Peter and John, and Saul of Tarsus, must be pro-

vided as instruments of the work. Their education must be guided by an intelligence infinitely broader than that of their parents, who could by no human possibility have anticipated their life-work. Saul must be born in a town full of Greecian culture, literature, and philosophy, where he can at the same time master Roman law and Greek speculation. His parents must send him to Jerusalem to study Jewish law with Gamaliel, an eminent Pharisee. He must be brought, at a particular day and hour, just where he can hear Stephen's speech, and witness his martyrdom. He must be guided to Damascus, just when every thing is ripe for his apostolical labors. Thus, too, a Waldo is needed, a Martin Luther. And they must be converted; and their conversion must depend, as a critical event of their lives, and of human history, on the sudden death of a friend, in the case of each.

So the separation of Church and State in Connecticut, which the enemies of Christianity effected, partly because the connection of the two was contrary to the genius of our institutions, and partly because they hoped thereby to enfeeble the Church, was much dreaded by the pastors of New England. But Dr. Beecher has expressed his conviction, that the removal of the church-tax, in various ways, prepared the way of the great Revival that so speedily followed this event, by destroying the vain dependence of believers on law and human

authority and constraint, and compelling them to depend on God, and to become more conciliatory and persuasive toward men. "Before," he remarks, "we had been standing on what our fathers had done; but now we were obliged to develop our own resources." And probably he might have added, that a Church never can win men to Christ or herself by assuming the attitude of authority and constraint.

Alarming dispensations of Providence have sometimes preceded these seasons of blessing. The period of the great plague in London, that of the persecution which drove thousands of the godly preachers of England from their pulpits, preceded and accompanied wonderful manifestations of the Spirit's power.

Dr. Cooley states, that in Granville, Mass., at the close of the last century, sinful diversions had become very prevalent among the young. "In one of their scenes of amusement God was pleased to pour upon them" his Spirit; but he first visited them with very awful marks of his displeasure. Two young men were seized violently ill, and carried out of the ball-room. A young woman, in consequence of a cold taken on the same evening, was seized with fever and delirium, and brought to the brink of the grave. One of the young men, after a short illness, died. Being told by his weeping mother that he was dying, he exclaimed, "Oh! I cannot die, I am unprepared," and immediately

expired. In a short time the work of the Spirit was manifested in a Revival that continued three years.

There are, then, instances sufficient in number and variety to establish this principle, that the sovereign Spirit of God employs various providential instruments and occasions, prepared for him, to accomplish the purposes of his mercy in these manifestations of his power.

Sometimes the Lord comes forth in terrible majesty to awaken salutary fear. Sometimes, by sore disappointments, he reveals the insufficiency of the world to satisfy man's necessities, and thus prepares the mind for his offers of higher good. Then he bestows health on preachers and hearers, and orders domestic and other affairs, so that leisure can be had for attending to the things which belong to our peace.

It is not uncommon for persons describing the operations of divine grace so to speak of various influences affecting the minds of men as to affirm what they have not the means of knowing. For instance, a Revival of peculiar interest occurred in New Brunswick, N.J., in 1837. A prominent pastor in that town affirms, in his account of the Revival, that it was entirely independent of the terror inspired by the cholera of 1832, although he admits that the people were much alarmed. This scourge was followed by a most destructive tornado in 1835; and after this came the financial crisis of 1837.

All of these remarkable dispensations of Providence, he says, first alarmed the people, and then left them hardened. But he could not know that hundreds of that community were not, in 1837, feeling the subduing influence of all those calamities, and thus were prepared by Providence to receive the special influences of the Spirit of the Lord.

If, then, you would appreciate the sublime relations of Revivals of religion, accustom yourselves to trace the movement of those high and dreadful wheels of Ezekiel's vision. They are instinct with the Spirit of God. Their wings are high and dreadful; they are full of eyes; the purposes of divine wisdom, and the energy of the divine will, directing the events which prepare the way of the Lord when he comes in a Revival.

Study the movements of that Providence, preparatory to the Revival, which introduced the Christian ages; get your profoundest views of the Roman empire, the philosophy of its history, the condition of the people's minds; study even the movements of the ambitious Macedonian warrior; trace the phases through which he had passed; inform yourselves fully of the state of the Jewish minds,—and you may find that the wonderful, invisible, omnipotent hand that executes the fiats of the Almighty Supreme Will, had been working the Alexanders and the Cæsars, the senates and the armies, the philosophers, all as the mere instru-

ments, blind, and, in this respect, involuntary ; of preparing the way for the Great Revival with which the Christian dispensation was ushered in. The same is true of that of the fifth century, in which the Goths, and the Romans they had conquered, yielded to the King of Zion. Thus Merivale speaks of the providential cause, and of one instrument securing the latter : “The faith of Christ was already enthroned in the East ; half the empire had been torn away from the ‘Metropolis of Heathendom.’ Still the trembling votary fastened on what remained, still refused to ‘regard’ the Church of the Holy Spirit as the true city of the Christians. Then at last, in the fulness of time, came the assault of Alaric and the Goths ; the abomination of desolation stood in the holy places of heathendom ; the temples fell, the idols were broken, the spell of ages was dissolved ; the Romans ceased to be a nation ; and Rome, the national deity, had no more worshippers forever.

“That was the moment to make a salutary, transforming impression upon the mind of the heathen. Conversion was at hand. The hour had come ; and the man was not wanting, — the man who should interpret and apply, under God’s providence, the teachings of the Holy Spirit in Scripture. The manifestation of the city of God by Augustine was a full and final appeal to the conscience of the inquiring heathen, the stricken and despairing votaries of the discredited city of the Romans.”

We next consider :—

## II.—THE HOLY SPIRIT AS THE EFFICIENT AGENT IN REVIVALS.

The Scriptures continually compare the advent of the Spirit of God to the welcome descent of the rain. In this light they speak of his being poured out from on high. And his influences are illustrated by the refreshing influences of rain in a drought : “The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” In this connection, the whole thirty-fifth chapter of Isaiah may be read profitably.

Of the mysterious relations of the Holy Spirit’s action to the free and conscious action of man in Revivals we shall hereafter take notice. At present we are concerned with his power and sovereignty in these operations. In his own sphere, in all that he does, he is bound by no fate or necessity, by no mechanical law, by no moral obligation of justice, to visit our sinful world, or one of our sin-defiled hearts. “The wind bloweth where it listeth.” “Is it not lawful for me to do what I will with mine own ?” “Therefore hath he mercy on whom he

will have mercy, and whom he will he hardenedeth."

Cast a glance over the field covered with the spiritually dead,—the mighty Roman empire rotten to its core, and hastening to disintegration; the Jewish Church, become, as the Lord described it, "a carcass," whose offensive odor attracts the obscene birds to feed on its flesh!

And was a new world to spring out of the abyss, a cosmos from chaos? Were the Jeromes, the Chrysostoms, the Monicas, the Augustines, of the Church, to come up from among their descendants? Were all the grandeur and might of modern European civilization to succeed such degradation? Was Christianity to start from that point? Yes; but by what law,—that of development? *Credat Fudæus Apella.*

There was the sphere of the Spirit's regenerating power. On the face of that, as of the original chaos, "the Spirit of God moved." Then, as at first, God said, "Let there be light, and there was light." The Christian economy was introduced by Revival of religion, a convulsioñ, a series of agitations, a destructive and a constructive process. Dead members of the Hebrew Church came to life. Pagans, in thousands, became conscious of a new power working within them; and then began the new life of holiness. Enemies censured, ridiculed, raved, persecuted; conservative saints criticised and opposed; hypocrites took the mask to dishonor

the cause : yet the swelling torrent of mercy, fed by the showers descending on the summits of the everlasting hills, rolled on, refreshing the parched wilderness, and making it bloom as Eden.

In three centuries, through which that work of grace continued, millions were converted, churches displaced temples, Dagon fell before the ark of Jehovah. Nor did the sacred impulse fail until Cæsar had bowed the knee to Jesus, and on the banner of the empire was emblazoned the symbol of the gibbeted Nazarene. Thus was the downward tendency of society checked : the race was saved.

And when the remainder of the work of purgation had been accomplished by fire and sword, and the barbarous Goths had flooded the empire, there was found vital energy sufficient in the vanquished converts to regenerate their conquerors ; and Europe started on that grand career, which, at the end of fourteen centuries, we see her, and her scattered descendants, still pursuing. Is not this a manifestation of the Spirit's power that should command the world's admiration ?

The Revival ceased ; and sad declensions followed, demonstrating that the human and the divine work in the same sphere. “The servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence, then, hath it tares ? He said unto them, An enemy hath done this.” \*

\* Matt. xiii. 27, 28.

From the close of the fourth century to the present day, we notice the constantly-repeated, and, to a certain extent, effective resistance to decay and destruction presented by the Spirit of God.

Nothing can be more unfounded than the inference, from the imperfection and intermittent feature of Revivals, that their origin is not divine. Who denies that God made man, because he was made capable of apostasy, and liable to sin, and sure to sin, or because man abuses his faculties, and effaces the godlike features from his soul? Who maintains that God did not organize the Church, because it has become, at times, a den of thieves? Or who reasons, from their perversion by man, that the family, the State, and every other beneficent institution, are not from God?

Whether we adopt, to account for it, the principle of justice, or that of sovereignty, the case remains the same. The Holy Spirit does affect the individual heart, and also whole bodies of men, differently at different periods. Now the plenitude of his power is felt: now man is left more fully to his imbecility, his ignorance, his great adversary. The reasons for religious earnestness remain unchanged; but they cease to be felt by believers as impulses to aggressive efforts and special prayer: the religious sensibilities of the unconverted sink into the torpor of death.

In the spiritual life, both of individuals and com-

munities, there are varieties and fluctuations, advances and retrocessions.

But for this fact, a second Revival could never occur ; as there could be no spring, if there were no winter. However, then, we blame declensions, the censure must never attach to the Revival.

The Pentecostal Revival manifestly spread its influence through three or four centuries. Nor is it certain that the eye of the historian may not yet detect the living stream, uninterrupted in its flow to the present day, hidden in the dark and tangled forests through which it has run,—here wide as the earth ; there creeping along its narrow channel, unnoticed by a godless world.

### III.—HUMAN AGENCY.

Accepting the principle that a human and a divine agency can occupy the same sphere, each having its own place in the production of a common result, we find no embarrassment, either in comprehending how man can be required to do that, which, without the spontaneous action of the Holy Spirit, he cannot accomplish, or in inducing man to exercise the most complete feeling of dependence on the Holy Spirit, while putting forth his entire personal power. Creation and redemption are the two forms of progress in the universe which are accomplished by divine power alone ; but development requires both divine power and

human co-operation. Beautiful are the analogies of Nature and grace: beautiful occasions are found in both for exercising a devout spirit of dependence, a fervent spirit of supplication, and a profound sense of responsibility. The whole subject meets us with powerful appeals to conscience, and to all our nobler sentiments, abounding in the most tender and urgent appeals to our piety and our philanthropy, pressing us to engage in obtaining Revivals.

In Providence and in grace much is done for man without which his labors would be fruitless; but in each a work is assigned to man as really indispensable as that of the Almighty. In Providence, the power of God furnishes seedtime, and the thousand forces necessary for the germination of a stalk of wheat and its bearded ears; but man must plough and sow and reap and grind and bake, in order to have bread for his nourishment. God must likewise make a covenant with Abraham, a promise to David; fulfil them in the birth of Jesus of Nazareth, give him to the death of the cross, send forth his Word and Spirit to save men. But each man's salvation is conditioned on his own repenting and believing, which God will never do for him. Sometimes the sovereignty of the Spirit is made to appear very distinct. Generally the agency of man is made very prominent, even in the early stages of the work.

The first stage in which man's action appears is

desire, more or less intense, for the unspeakable blessing; one soul, at least, seeking supremely the manifestation of the ineffable glory of God, or of the loveliness of Christ to others, as the individual himself beholds it. Sometimes the loss of the souls of others becomes an intolerable burden to the heart. Its inquiry, by day and by night, is, How can they live on in sin, and bear eternally the wrath of God?

Good men in the dark regions of Paganism, from their point of view, saw enough in man's moral condition to arouse in their hearts intense desires to elevate their neighbors, if no others. Confucius must have felt the workings of an intense zeal to lift men out of the quagmire of immorality, when he gathered all the wisdom of his ancestors together, shaping it into maxims and precepts.

Socrates was really an apostle in spirit, a genuine martyr of truth, if not of Christianity. He saw two facts of supreme importance, with that clear, concentrated, vision, which may be compared to the double-convex sun-glass, bringing to a burning focus the scattered beams of truth, and which is the distinguishing feature of all true greatness. He saw that the mind of man had been cheated by the sophists; that truth was its aliment, its vital breath; and he gave himself up with apostolic zeal to one single life-work, regardless of any and all consequences to himself, unmoved by the most terrible when he met it.

If the dim, scattered rays of truth which he beheld so affected him, how ought we to feel and act, on whom the Sun of righteousness has arisen to shed his healing beams? This is the very starting-point of a Revival,—an intense desire in some heart or hearts to have men awakened from the fatal slumbers of unbelief, that they may walk in the light of an eternal day.

To this desire succeed two movements,—the one Godward; the other Manward. This burden presses the soul to the footstool of sovereign grace first, and then to seek for the lost, and to draw them to Christ. Of the various forms which human agency has successfully adopted, we will speak when we come to the practical view of our subject.

At present, it may suffice to state the fact, that man is an agent in Revivals. Paul speaks unqualifiedly of his agency in men's conversion, and calls his converts his joy, his glory, and crown of rejoicing.

We then pass to notice, that, while man is a subordinate agent in this great work, he is limited to one instrument. That we now consider:—

#### IV.—THE AGENCY OF THE GOSPEL.

Men are said to be quickened, regenerated, by the truth, the word of God. There are two classes of truths in the Bible,—the class that Na-

ture reveals, and introduced as subsidiary to the other class; but this is such as "the natural man discerneth," and is not by itself able to renew the heart. The other class, supernaturally revealed to us, and received by us, we call the gospel,—to the Greek, folly; to the Jew, a stumbling-block; to the redeemed, "the wisdom and power of God."

Now, which are those truths? On the right classification and selection depends the main difference between a Pagan teacher and a Christian preacher; between Plato and Paul. To exhibit only natural religion is not preaching Christ.

A Scotch minister, in 1740, gives the prominent topics of his Revival-sermons. They are: regeneration; law and gospel mixed in the same sermon; and the terrors of damnation. Mr. Whitefield mainly presented these: original sin; justification by faith; regeneration, its nature, necessity; the person and work of the Holy Spirit in conviction, conversion; sanctification, and witnessing to the believer his sonship and adoption.

While Edwards was preaching on the topic, "Sinners in the hands of an angry God," men could scarcely sit upon their seats under the awful impressions he produced. The Wesleys brought the mercy of God, the fulness, freeness, blessedness, of salvation, in new aspects to the minds of men. They preached a present, personal salvation. Isaac Taylor says, "The Methodist preacher waked up" a consciousness toward

Almighty God, which gave a meaning to words that had been unmeaning as used in the Liturgy of the Church of England,—such as, “the wrath of God, eternal damnation.” The next point he secured was the paternity of God to the individual. Individualizing characterized Whitefield. The third element he described to be salvation, full, free, and sovereignly bestowed, wrought and obtained for men by the Son of God; and which may now, in this life, even in this very hour, be entered upon and enjoyed by every one who thereto consents. The final element of Methodism, as presented by its first preachers, was evangelical philanthropy, a brotherly love, and the missionary, working, spirit of religion.

One preacher describes his preaching by its prominent doctrines; another, by particular texts; and another, by their characteristics.

Mr. Leonard, preaching in the Revival at Plymouth, Mass., in 1744, signalizes original sin, man’s spiritual blindness, his enmity against God, his inability to save himself, the evil of sin, its eternal consequences, the sovereignty of God in renewing the heart, the person and attributes of God, grace, redemption, justification by faith, faith the gift of God, regeneration, as indispensable themes.

To all these statements we may simply add the glorious person of our Lord Jesus Christ, his ineffable love to man.

## § IV.—THE HISTORY OF REVIVALS.

We are now to glance at one feature of the entire history of our race, and endeavor to discover what place Revivals of religion have occupied in it; what part they have had in elevating the race; how far the Spirit of the Lord has been pleased to act powerfully on communities; and what forms of Revival have characterized different periods of history.

Under civico-religious Revivals we have placed all those religious movements which have either changed the outward form and action of the Church, or removed some obstacles to her progress that existed in the institutions or customs of surrounding society.

We are now to sketch a very rude outline of this branch of our subject; for rude and defective it must be, when so vast a topic, embracing such boundless details of events, is to be presented within the limited time allotted to this course of study.

The method adopted is sometimes to give the general features of a particular Revival; sometimes to expand it somewhat; and again, where a single mind and heart, or a few of the born leaders of the race, appear on the scene, to sketch their personal history as the forming influence of the epoch.

We meet, then,—

*I. The Ante-Mosaic Revivals.* — The first dis-

pensation of grace to our fallen world came to us in the form of family religion. This at length yielded to, or expanded into, the patriarchal form; and under that dispensation we have the mere hint of one Revival extending beyond the family of one man. We find it in the expression, "Then," that is, in the day of the godly Seth, "began men to call upon the name of the Lord."\* Besides this, we have a doctrinal Revival in Noah's emerging from the ark to substitute the pure theism of antiquity for the pernicious dogmas of the old polytheism.

Then we meet,—

*II. The Jewish Revivals*, beginning at the period of the Jews becoming a distinct national existence, and their Church taking an organized form,—the escape from Egypt under the guidance of Moses. This was a distinct civico-religious Revival.

Moses was one of those men who embody in their persons and personal histories the spirit of an epoch. His natural endowments were very peculiar. Like Washington, he was brilliant in no one quality, grand in the massiveness and majesty of his character and life, yet leaving our noble deliverer far in the background in both personal qualities and achievements.

He was indeed a poet, a lawgiver, a judge, a warrior, the founder of a State, the organizer of the Jewish Church. But he is scarcely seen in the grandeur of any one department of his character.

and achievements, because the whole is so unique, so sublime.

We lose sight of his childhood and youth amid the courtiers surrounding the throne of Pharaoh. Imagination is left unobstructed and unaided by any except one or two hints of his condition and pursuits there. He evidently had, as the adopted grandchild of the king, the *entrée* of the court. Its pleasures, its honors, were probably all accessible to him as fully as to the children of Ham. But we find two statements which mark very definitely the outline of his course. Under his mother's faithful guidance, he appears to have chosen with unreserved purpose the living God for his portion, however unpopular that might make him at that idolatrous court. The whole round of its pleasures and honors were to him utterly unattractive when compared with the service of Jehovah.

We learn, also, that he understood the grand designs of God in reference to his people; and so, thoroughly identified himself with them in their enslaved and depressed state, rather than to reign as a Pharaoh; "esteeming the reproach of Christ greater riches than the treasures of Egypt, . . . choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."\*

The other suggestion we find concerning his life

\* Heb. xi. 25, 26.

in Egypt, is, that he "was learned in all the wisdom of the Egyptians," as well as "mighty in words and deeds." This, then, exhibits him to us in the learned circles of that land, and taking rank with the leaders of the intellectual world. He had both the wisdom of the world and the direct revelation from God concerning man and his relations to God.

In his mind was deposited the germinal truth which has been the leaven fermenting and improving the world for more than thirty centuries, saving it from stagnation and utter forgetfulness of God. Well might the Psalmist mention among the occasions of our thankfulness, this, that "he made known his ways unto Moses, his acts unto the children of Israel."\*

The unreflecting have not recognized the influence of that man's life and character on the world. But we are feeling, this day, most effectively, in every part of our mental being, the influence of that one man, and of the Revival in which the Lord called him to be the leader.

Deep in his spirit were the knowledge, love, reverence, and trust of Jehovah. Loving him, no other love could divert him from the service of God; trusting him, he dared undertake any task assigned him, if we except the one case in which his faith was not strong enough to overcome his diffidence of himself. He could meet Pharaoh face to face;

\* Psalm ciii. 7.

he could fight the astrologers; he could risk his life for Israel and Israel's God: but he could not make a speech. Fearing the Lord had cast out every other fear.

This man has stamped his name on the fountains and rocks of the Eastern world, and also in the hearts of all that to us so singular people. The Revival under his labors came, so far as he was connected with it, after sixty years of prayer and patient waiting, supposing him to have commenced in his twentieth year to comprehend, in some degree, the divine purpose concerning Israel.

In the desert he waited and studied and prayed; not eager nor restless, not discouraged nor self-willed, but firmly expecting, earnestly praying, and calmly waiting for God to move, and call him to move.

As an ambassador of the King of kings, he appeared before the mighty monarch of Egypt, and produced a credential which the Egyptians declared represented a God no way superior to theirs. At length he brought forward the certificates which staggered the faith, or rather disbelief, of the king and his councillors.

He then led his people forth, organized, defended, guided, instructed, judged, and prayed for them.

The exodus was indeed a Revival. Its spirit, its aims, its results, were high exhibitions of the grace of God, and of his mercy to our apostate

race. It was a Revival that constituted a nation a church, that checked the career of a world rushing toward the abyss, that included the sublime scenes on the summit of Sinai, where Jehovah clothed himself in the symbols of his terrible majesty, and man communed with his Maker face to face, and began to form true conceptions of God's moral government.

This Revival prepared the way for that ceremonial system which preached the gospel for fifteen centuries before the facts that lie at the foundation of that gospel could enter the current of events. It raised the multitude of slaves into the rank of a people who should give birth and training to the grandest race of men our earth has borne: I mean the Jewish prophets, the Samuels and Elijahs; the Isaiahs, Jeremiahs, Ezekiels, and Daniels; Peter, John, and Paul,—men whose deeds and words have so blessed the human race.

Never hesitate to call this one in the line of Revivals, and to affiliate it with our own local Revivals; that and these abounding in human imperfections, but both alike purposed in heaven, given in infinite mercy, carried forward by a supernatural power, and contributing to bless the race of mankind, and lead the individual to eternal life.

When the desert-discipline was terminated, then Joshua led the Church from her nomadic life to possess her geographical station in the centre of the then inhabited portion of the globe, as one

of the recognized nations of the earth, though very exclusive in character and customs.

This was a generation much superior to the body which came from Egypt. Yet their settlement in Canaan exhibits no special transition or Revival-features; or, if any, a much smaller number than we witness in the periods of their return from exile. Under the Maccabees, religious patriotism received a new impulse.

If we look for the Revivals distinguished by quickened sanctification, we find them in the days of Samuel, of David, Josiah and Hezekiah, Ezra and Nehemiah.

But perhaps no period of the Jewish history was marked with more peculiar features of religious interest than that in which its glory expired. Under the preaching of the Lord's forerunner, multitudes were awakened to a new apprehension of their need of repentance; and they appear to have turned to the Lord in great numbers.

But, before the Christian era, the doctrine of regeneration had not been formulated, and scarcely conceived by believers, although their prophets had used this language: "Make you a new heart;" "Renew a right spirit within me."

If men's hearts were renewed, it could not be regarded by them, as it is by us who have heard the Lord's declaration, that all men must be personally and radically changed in order to enter the kingdom of heaven.

We come, then, to —

### III.—THE APOSTOLICAL REVIVALS.

On the day of the ever memorable Pentecost began the first Christian Revival ; when the Spirit, proceeding from the Son, according to the tenor of his covenant with the Father, descended at Jerusalem, — first upon the disciples assembled and praying for his coming ; then upon the people, convincing them of sin, righteousness, and judgment, and leading thousands to put their trust in the crucified, risen, and glorified Redeemer.

This first Revival under the New Testament dispensation, was, first, a quickening of faith and zeal in the hearts of the one hundred and twenty disciples. Then it became a Revival in the hearts of the unconverted ; all the slumbering energies of conscience being aroused. All the religious aspirations, long quenched, were rekindled, and carried to the extent of radical spiritual renovation. It was, at the same time, eminently a doctrinal Revival ; since the doctrines of Christianity were proclaimed as never before.

The impulse of this Revival continued to be felt through four centuries, swelling, like a wave of the sea, steadily onward, until the battle of the Milvian Bridge put the sceptre in the hands of Constantine, and destroyed thus the power of Pagan persecution ; and then the decree of Milan

pronounced the religion of the cross the religion of the empire.

From that time conversions occurred frequently, decreasing in intensity as they increased in numbers. Worldly influences had made it dangerous to confess Christ; thus John declared that no man could say that Jesus was the Messiah, but the power of the Holy Ghost emboldening him. Now this was all changed. Worldly motives led to the profession of Christ's religion; and thus the Revival declined in the very triumph of the cause.

True piety now began to shrink from the public gaze. The most godly men feared the effects of Constantine's patronage. And the historian must here date the great declension.

From time to time he will meet an Ambrose, an Augustine, a Chrysostom, a Waldo, a Wickliffe, a Huss; but they are rare.

However, amid the periods of deepest declension, the Lord never left himself without a witness. There were probably, even then, men who faithfully held forth the word of life. Even then the divine glories and the realities of redemption and retribution, held up to the sinner's gaze, must have been efficacious to thousands of whom we shall never hear in this world. These stupendous realities must have turned many from their sins to their Saviour, among all nations,—from the Chaldees in Britain to the western boundary of Paganism.

## FIFTH LECTURE.

We are now to consider,—

### IV.—THE POST-APOSTOLICAL REVIVALS.

We notice first,—

i. *The Indirect Revivals.*—Those we have called politico-religious, began with the Reformation of the sixteenth century, and have been repeated in the Thirty-Years' War, and in various movements, already described, in Switzerland, England, and Scotland. The moral reformations have been directed to duelling, sabbath-breaking, intemperance, and slavery; none of them assuming any large dimensions, except the last two.

The doctrinal Revivals began in the first century, assuming one of four forms,—apologies, controversies, system and creed making, philosophic construction.

These movements have been extended through the entire space of the Christian centuries, embracing libraries of individual writings, and the whole history of the early and mediæval councils.

The order of these efforts it is sufficient to state

here. The apologetic writings extend to the death of Origen, in 254; the polemic, to 730; the systematic, to 1517; the attack on ecclesiastical tyranny, or contest for freedom of thought, to 1720; the attempts to harmonize philosophy and the doctrines of Christ, to our day.

2. *Direct Revivals*, among those of doubtful value, are seen in the mediæval zeal for church architecture and ecclesiastical organization. But pre-eminent among the genuine direct Revivals is *the quickening of the spirit of benevolence*. We find this, indeed, in the earliest records of the Church, even in the history of the exodus, where the zeal for public worship and the national welfare led to a generous bestowment of private property on the erection of the tabernacle. The statement is, "The children of Israel brought a willing offering unto the Lord."\* Perhaps it was the first instance of those contributions, become now so common, ever witnessed in the world.

We meet the same quickening of public spirit, religious zeal, and benevolence, in the reign of David. The chiefs, princes, and rulers offered willingly for the temple. "And they with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to

\* Exod. xxxv. 29.

the Lord ; and David the king also rejoiced with great joy." \*

On a subsequent occasion, when the temple was to be repaired, a proclamation was made, calling for the voluntary contributions of the nation. And it is said, "All the people and princes rejoiced, and brought in" † their money as long as money was needed.

At the very opening of the Christian dispensation, the great Revival, under the first impulses of the Spirit, which gave birth to Christianity, the love of property was cut up by the roots ; for the disciples having possessions sold them, and came and laid them at the apostles' feet ; and they thenceforward had all things in common.

The spirit of benevolence was quickened into vigorous action frequently during the middle ages. We will not judge men's motives too severely, but will believe that many a monastery, cathedral, and chapel was an expression of genuine love to the Saviour.

Sometimes we see this spirit moving spasmodically ; sometimes forming itself into a habit, and exercising itself systematically. It builds hospitals or refuges for various forms of infirmity and want. Such characteristic monuments of the Christian religion now adorn every land in which the gospel has had time to mould the character and habits of a people. London is more wonder-

\* 1 Chron. xxix. 8, 9.

† 2 Chron. xxiv. 10.

ful in nothing than in the multitude and costliness of these institutions. Some of them are contaminated with the mean selfishness of the old caste-system. But even this does not prevent the purity of the motive which founded them, while it indicates the public sentiment of the age of their endowment.

An eloquent orator, speaking of Mohammedan Turkey, said, "Point me to the first effort that Turkish barbarism ever made, since it encamped in Constantinople," to create "great public benefits. Point me to one single school or hospital it has ever pretended to help."

Well may the Christian, in every country where the gospel of Jesus is the controlling power, point to its hospitals and houses of mercy, and say, "These are the fruits of the gospel."

Sometimes this spirit of benevolence takes a purely religious direction, and sends Bibles, missionaries, teachers, and tracts to those destitute of the means of religious culture.

The opening of the nineteenth century witnessed the dawning of a new era. The spirit of benevolence had, as already noticed, epochs of Revival from an early period. But now it began to assume a more broad, definite, and especially an organized form. The Moravians had already felt the sacred fire burning in their hearts, and merely organized their whole Church into a grand missionary society, making beneficence one essential feature of piety,

but, to a wonderful extent, imitating the Saviour in identifying themselves with fallen man in his lowest condition.

So, too, Lady Huntingdon and the noble band around her, who formed a living body by the grave of the Established Church of England, had manifested this form of Christian zeal; this excellent woman often leaving to herself but one dress, and expending half a million dollars on her chapels and preachers.

But the fullest development of organized benevolence must be traced to the Wesleys, and then to the Baptists of England.

The spark from heaven fell on the Moravians, the Methodists, and a few hearts within the pale of the Baptist Church. Carey, a humble artificer, felt the heaven-descended inspiration, and quickly communicated it to kindred spirits. Then began the organization of missionary, Bible, tract, and other societies auxiliary to the Church of Christ; or, rather, it was the Church herself organizing new executive committees to superintend the aggressive department of her work.

Through these well-conceived arrangements she is now spreading the light of salvation to the ends of the earth.

It is computed, that, since the beginning of this century, two hundred million dollars have been given, under the impulse of Christian benevolence, to make the human race acquainted with their Redeemer.

To the spirit thus engendered by the gospel and the Holy Ghost, we owe the wonderful display of generous sympathy presented by our citizens toward the soldiers defending our government in the late war.

At some of the missionary stations the same form of Revival has been witnessed in most touching manifestations. For instance, in the Persian mission, the Nestorian converts had been trained to habits and principles of self-denying benevolence. Early in 1845 some mountaineers came down to beg for clothing for their poor children. The inquiry was then proposed to the pupils, "Who will give her own garments, and wear poorer ones until she can make others?" The responses were many and prompt; and she was regarded the happiest who gave the best dress; some even weeping that they had nothing they could give.

On one occasion the impulse of love came still more powerfully upon this little church. It was on the day of concerted prayer. One after another of those simple-hearted people arose, prefacing his donation by some quaint, fervent remark, showing that an intelligent spirit of love for Christ and men was predominant in their hearts. The remark of one was, "If a man thrusts his hand into a pile of gold, and gives it to God, is that a great thing when he has filled his hand with the blood of his Son, and given it to us?"

Before leaving this topic, let us observe the con-

firmation our examination thus far presents, of the position that the religious sentiment of mankind is progressively developed. We see that all the graces of the Spirit are not prominent in any age; that they come to view in groups, or singly, at intervals of irregular duration; that, on the whole, there is a general progress or advance toward the perfect spirit and image of Christ; and, finally, that there is great room for progress, and therefore for Revivals still. We pass now to consider in a general way the genuine Revivals, which no human pen can enumerate or describe. A glance at them is all we can attempt. Let us begin with merely naming the Albigenses, the Waldenses, the Beghards, of the thirteenth century, the Moravians of the fifteenth century, and "The Friends of God" of the sixteenth. The times were chaotic. But the Holy Spirit, like Noah's dove, found amid the deluge of sin and the wrecks of the Church a few spots on which he could alight. An association formed secretly, merely to escape the fangs of the Inquisition, spread rapidly over the Rhenish provinces. They found refuge in God. They had eminent members in their ranks. Among these were Tauler, Nicholas of Basle, the martyr, Nicholas of Strasburg, and the unnamed author of "Theologica Germanica;" a treatise which embodies their sublime views and heavenly spirit, and of which Chevalier Bunsen said, "I rank this short treatise, with Luther, next to the Bible, but, un-

like him, should place it rather before than after Augustine. That school of pious, learned, and profound men, of which this book is, as it were, the popular catechism, was the Germanic counterpart of Romanic scholasticism, and more than the revival of that Latin theology which produced so many eminent thinkers, from Augustine its father, to Thomas Aquinas, its last great genius.

"The theology of this school was the first protest of the Germanic mind against the Judaism and formalism of the Byzantine and mediæval churches, the hollowness of science to which scholasticism had led, and the rottenness of society, which a pompous hierarchy strove in vain to conceal, but had not the power nor the will to correct."

But prominent above all the Revivals of modern history stands the so-called Reformation of the sixteenth century.

This movement was the fruit of an impulse originating in more hearts than one, and centuries before Zwingle or Calvin were born.

Dr. Ullmann remarks, "In one aspect it was a fresh conception of the faith and doctrine of the gospel, formed from a central point, then for the first time clearly and vividly recognized. In another aspect, however, it was also a great fact in the history of the Church and of mankind, a conversion of what before was only known and taught, into action and reality,—a drama composed of successive magnificent acts. It was only by the

union and commixture of knowledge with action, of faith with practice, that the Reformation became what it really was,—a comprehensive renovation of the Christian life and spirit. For this reason we find the Reformation preceded by two classes of men.” We may call them thinkers and actors. The mystics had performed a great work. The “Brethren of the Common Lot,” Tauler, John Puffer, John of Wesel, Gerson, Berenger, Wickliffe, Huss, Staupitz, Wittenbach, and many others, contributed to prepare Zwingle and Luther for their task, and the world for their labors. Robert Hall remarks, “The relation of the people to their rulers was never explained on its just principles, till the transfer of superstition to civil power shocked the common-sense of mankind, and awakened their inquiries. They drew aside the veil; and, where they had been taught to expect a mystery, they discerned a fraud.” Thus civil liberty sprung indirectly from this purely religious movement.

Luther and his fellow-laborers are more generally known as expounders and defenders of doctrines, organizers of churches and ecclesiastical institutions. But when churches and synods, and all ecclesiastical machinery, shall be laid aside forever as mere scaffolding, when human systems of theology shall have been superseded by the perfect revelations of heaven, then will remain the other work they accomplished, now little appreciated by the world. They were wise to win souls;

and they shall shine as the brightness of the firmament, and as the stars for ever and ever. That is the work which eternity will stamp with its own deathless endurance. A large portion of the labors of Calvin, Knox, and Zwingle was expended in guiding the lost to their Saviour.

Wherever the light of the blessed Reformation penetrated with its distinct exhibition of the doctrine of justification by faith, which Rome had so long concealed, dead souls were brought to life, sinners turned to the Lord.

The Reformation, at first, was mainly a doctrinal conflict; yet as soon as the fainting hearts of thousands felt the breath of this glorious truth, salvation by grace, they revived. Then came that highest form of Revivals, that spiritual work to which the term is popularly confined. Very soon, however, followed the declension from that high condition,—first into intellectualism, then formalism and ecclesiasticism, and religious politics.

But, as a spiritual Revival, the Reformation was a magnificent movement, splendidly described in D'Aubigné's popular history of it.

Within a century from its origin the mighty current had settled down in its newly-formed channels; and the great work of personal awakening and conversion was reduced to a more limited scale. The Church then declined in spirit, in some cases hardened in its new mould. But it never retrograded so far as to restore the old bar-

riers which had obstructed the kingdom of Christ and the work of his Spirit.

Let us, then, glance at the more limited quickenings which have followed that great convulsive action of the Providence, Word, and Spirit of our ascended Lord.

The impulse transformed many who still remained within the pale of the Latin Church. For instance, men have never beheld a purer, sweeter light than that which beams forth from that Roman Catholic retreat, Port Royal, the home and sanctuary of Pascal, Arnauld, Nicole, De Sacy, Tillemont, La Mère Angelique, and Jacqueline Pascal.

Thus Vinet speaks of them, "Perhaps there has been, in certain races, an illustrious moment, a single moment in which the type of the race slightly elaborated, having reached the degree of energy and perfection to which it was destined, deposits on two or three medallions its distinct and strong imprint, and then is broken forever. Such it appeared in Blaise and Jacqueline Pascal, two precious vases, which were broken by the very force of truth and genius and sentiment, bubbling up as melted metal within them."

"Their envelope was found to be too frail, and perhaps every one would have been, to resist the internal forces. Blaise died at thirty-nine; Jacqueline, at thirty-six. To give the world grand and imperishable examples, this brief period sufficed them. We doubt if we ever have found

anywhere a character of man, or even woman, more accomplished than that of Jacqueline."

In 1233 a Cistercian convent had been founded a few miles from Paris. This became the seat of these famous Port Royalists,—a company of the most learned and godly men and women then in France. Their great effort was to revive religion in its purity, to cultivate the human intellect in the most thorough manner. They were crushed with the Jansenist party, by the Jesuits; but their history, their labors, their influence, are as enduring as the nation, as the race.

We may cite the cases of Dr. Cæsar Malan, and Merle D'Aubigné in Geneva, as illustrating this form of Revival, which consists chiefly in the quickening of the desire of personal holiness, taking on a social but scarcely an aggressive form. The Puritan movement partook largely of this; developing such piety as that of Howe, Owen and Baxter, Leighton and Bunyan.

The first stages of the Revival in Oxford University, that embraced the Wesleys in its influence, is another instance of it, though it early took on the aggressive form.

To these may be added the history of "the Clapham Sect," as they have been called; embracing the Wilberforces, Simeons, Thorntons, and Sharpes,—men who sought, amid the crushing and stifling formality of the Anglican Church, to escape to a spot where they might breathe the pure air of

a living piety, and, amid the dominant selfish policies of the British Government, make the interests of the planter yield to the higher demands of justice and humanity. The “Practical Christianity” written by Wilberforce was an index of that Revival which had made its reprisals within the circle of wealth, culture, and fashion.

But we must be content with a mere sketch of any part of our subject.

We must also notice the great religious movement in Germany, nicknamed Pietism.

After Luther’s decease, came on that declension, which is so natural, that only supernatural influence will ever prevent its recurrence; the human heart being constantly exposed to a force of gravitation resembling that which the body feels,—spirit gives way to form, heart to intellect. The faith of the understanding had come to be regarded as the essence of piety.

But the Spirit of the Lord, amidst the horrors of the Thirty-Years’ War, and the deadness of a backsliding Church, had moved on the heart of one man, who uttered his thoughts in a work entitled “The Watchman’s Voice.” This fell as a spark of fire on the heart of Gerhardt: from him the fire spread to John Arndt,—both men of eminent qualities. But it remained for Spener and Francke to bring the Revival into existence. Their movement was essentially one of spiritual life, to which thought was subordinate. So far as

they framed a theory, it may be thus stated: Faith must precede and limit reason. Scholastic divinity must give place to the direct and devout study of revelation. Polemic divinity must hold an inferior place in the studies of the pastor. Pagan philosophy and classical learning cannot lead to the discovery of soul-nourishing truth: they simply aid in the utterance of it. Usefulness must be the supreme aim of the theological student.

But Pietism was eminently practical; in this, contrasted with mysticism. Boehme and Spener were alike in the purity of their hearts, but utterly unlike in action. Spener, for instance, took up the catechising of children, and gave it a new character. He introduced a new style of preaching, reducing the sublime truths of Christianity to the comprehension of peasants, training theological students to his own views and course, and introducing laymen of piety, judgment and gifts, into a course of unofficial preaching.

The University of Halle had been founded in the interests of spiritual religion; and it now became the fountain of a new life to Germany. And Francke's Orphan House will ever stand a refutation of the objection made to its founder, that he was visionary and mystical. Arnold and Peterson made many extravagant demonstrations, we admit. But though Judas was a traitor, yet Christianity was heaven-defended; and Pietism had the same origin.

From Spener and Francke the impulse went forth over Germany, and reached as far as England. Conservatives exclaimed, "This work belongs to the Church;" ignorant of the fact that great reforms, in their first stages, are always personal, and not ecclesiastical.

Envy, formalism, conservatism, and ecclesiasticism, as in every age, set themselves to overthrow this new organization; but it met at length that more formidable foe, the gravitation of which I have spoken. And perhaps we may say that every reform accomplished by man must be self-limited; that no man may glory in man or institution, in names or parties, but he that glorieth may glory in the Lord alone.

Even Halle became rationalistic; and Pietism degenerated into intellectualism.

But we cannot leave the German field without an allusion to another quickening of spiritual life there. Schleiermacher, in whom the religious spirit had been early developed among the Moravians, became the fountain of a new life to his country. With a commanding intellect, he came on the field to combat the rationalist with weapons from his own armory. His discourses on religion, addressed to its despisers, quickened thousands into a new life.

Neander's testimony I quote: "Schleiermacher had touched a note, which, in the minds of youth, was sure to send forth its melody over the land.

Men were led back into the depth of their hearts, to perceive here a divine drawing which might lead them beyond even that which the author of this impulse had expressed with distinct consciousness."

The Reformation affected Scotland, perhaps, more profoundly than any other land. It raised up a body of preachers of eminent fidelity and power. At their head, in many respects, stands John Knox; though Wishart, under whose ministry Knox was converted, was more eminent in spiritual labors than Knox. Rutherford, Gillespie, Walsh, and many others, were Boanerges.

There are in the history of the Scottish people some scenes of the most sublime character, especially in the sixteenth century. The Revivals of that period resemble those of the first and second centuries, in which, to become a convert was to make ready for the stake. There is nothing superficial or shallow in such Revivals. The Scotch were made by them a martyr-nation.

On the twenty-eighth day of February, 1638, Scotland renewed the covenant with her God. The wisest and the best of her sons and daughters were assembled at Grayfriar's Church in Edinburgh. They filled the church and the surrounding graveyard. "Henderson opened the meeting with a wonderful prayer, in which the dense multitude with breathless reverence and awe responded, as if each man felt himself alone in the presence of the Hearer

of prayer. After a few remarks from the Earl of Loudon and others, the venerable Earl of Sutherland stepped forward, and, with throbbing heart and trembling hand, signed Scotland's covenant with the Lord." From that hour the breath of the Lord came afresh upon the entire land. It was the banner erected for Jehovah-Jesus, the gauntlet cast at the feet of a tyrannical hierarchy and a persecuting throne.

Sobbing and triumphant shouting told the struggle in the hearts of that multitude. Some placed after their signature the significant words, "Till death;" and some even opened their veins, and signed the covenant with their warm blood.

Oh! such days and scenes are the redeeming periods of human existence, the brightest that history presents. The historian remarks, "Never, except among God's peculiar people, the Jews, did any national transaction equal in moral and religious sublimity that witnessed on this memorable day." It was the culminating point of a national Revival.

There had been local quickenings before this day. One of the most remarkable was that of Shotts, eight years before this great day of national covenanting.

According to the usage of the people, there was a great assemblage of the members of churches for miles around this village. The communion-services of Sunday had been so impressive, that the people were unwilling to have them closed. John

Livingston, chaplain of the Countess of Wigton, then only twenty-seven years old, was prevailed upon, after much solicitation, to preach on Monday. He passed the night of Sunday in prayer and conference. Being alone in the fields, about eight o'clock on Monday morning there came upon him such misgiving, such a sense of unworthiness and unfitness to speak before so many aged and eminent ministers and Christians, that he started to go to a neighboring town. But courage was given him at that moment when he was almost out of sight of the town.

He returned, and preached. His text was in Ezek. xxxvi. 25 : "Then will I sprinkle clean water upon you, and ye shall be clean. A new heart will I give you." He was in that frame which brings the preacher right to the hearts of his hearers, manifesting itself by three signs,—loftiness of conception, self-possession, and tender sympathy. The first elevates, expands, and animates the speaker; the second makes him master of his vehemence; the third, while it keeps him in living contact with the hearers, so as not to get out of their range of thought and feeling, enables him to seize on things local and obvious, and even personal, to make parables or comparisons which convey sublimest truths to minds of every grade.

Mr. Livingston had what the Scotch called "great enlargement and melting of heart." A shower coming up, and causing the people to put on their cloaks and mantles, he seized the incident

with great effect, exclaiming, "Oh, if a few drops of rain from the clouds so discompose you, how discomposed will you be, how full of horror and despair, if God shall rain upon you fire and brimstone, as upon Sodom and Gomorrah!" This does not affect us as we now repeat it; but we are not at Shotts on that day. The arrows of the Spirit are in just such words, uttered seasonably and suitably; the effusions of a heart fully impressed with the truths revealed in Scripture. And feeble is the rhetoric, and shallow the philosophy, that affect to despise them.

Mr. Fleming, whose opportunities of forming a correct estimate were peculiar, and who was distinguished for integrity, states, that, of the multitude of divers ranks there assembled, "near five hundred had, at that time, a discernible change wrought on them, of whom most proved living Christians afterward. It was the sowing of a seed through Clydesdale; so as many of the most eminent Christians in that country could date, either their conversion, or some remarkable confirmation of their piety, from that day."

It may be a useful lesson to you as preachers of the gospel to add here a leaf from Livingston's journal. Speaking of this sermon on Monday, he says, "I was led on, in about an hour's time, in a strain of exhortation and warning, with such liberty and melting of heart as never before. Some little of that stamp remained on Thursday after, when I preached at Kilmarnock. But the very Monday

following, preaching in Irvine, I was so deserted, that the points I had meditated and written, and had fully in memory, left me. So it pleased the Lord to counterbalance his dealings, and to hide pride from man." His first impulse was never to preach again, at least in Irvine. But Mr. Dickson persuaded him to stay, and, as he expressed it, "get amends of the Devil." He remained there, and preached with some freedom. I would venture the suggestion, that nervous exhaustion, after such a draft on the sensibilities, often lasts longer than from Monday to Thursday.

In 1625 a Revival commenced in Stewartson, which, for five years, spread its hallowed influence over that section of Scotland. In 1628 a solemn fast was observed by the people, in which the power of the Holy Spirit was greatly manifested. At the same time a Revival was experienced in the north of Ireland.

But it was reserved to the eighteenth century to begin the era of Revivals, which, we may hope, will never cease, until all prophecy shall have been fulfilled, and the kingdoms of this world shall have become the kingdoms of our Lord.

In Great Britain and in America, the spirit of godliness had fearfully declined. The complaints of the few faithful ministers then living in both lands are painful to read, even at this remote day. Archbishop Leighton speaks of the Church as a fair carcass deserted of its spirit. Isaac Taylor

says, that, when the Methodist movement began, "The Anglican Church was an ecclesiastical system, under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it."

Of Scotland, the Rev. Mr. Robe declared, "Our defection from the Lord, and backsliding, increased fast to a dreadful apostasy. While the government, worship, and doctrine established in this Church, were retained in profession, there hath been a universal corruption of life, reaching even unto the sons and daughters of God."

Of New England, Increase Mather said, in 1702, "O New England, New England! tremble, for the glory is going: it is gradually departing." In 1721 he says, "O degenerate New England! what art thou come to at this day? How are those sins become common in thee, that once were not so much as heard of in this land!"

Out of this darkness burst forth light. Simultaneously on this country, England, and Scotland, the Holy Spirit descended in his renewing power. Early in the century (in 1704), there had been a limited Revival of considerable power in Taunton in this State; but it was not until nearly half the century had passed, that the Revivals assumed almost a national character in those three countries.

We shall enter into some of the details of these Revivals in the biographical sketches of a future lecture.

## SIXTH LECTURE.

### HISTORY OF REVIVALS (*continued*).

WHEN the Lord compared his kingdom to a mustard-seed, he probably had in view these three features of its history,—it was always to retain its vitality, and capacity of growth; generally to be growing; but that growth to be constantly varying with the soil and climate of each period and locality.

Christianity is always living, generally advancing; yet its progress is marked by very varied manifestations of the power it contains, and by various degrees of rapidity at successive periods and in different places. To the eye of science, the forest not only retains its life in winter, but is actually growing. To the eye of faith, there have always been life and advance in the kingdom of God, even, for instance, when the temple was a smouldering ruin, and Israel a captive in Pagan Babylon; even when the stone was set against the door of Jesus' sepulchre, sealed with Cæsar's signet, and watched by a Roman guard.

In our day, this progress meets the eye of sense.

We live in the era of visible advance, and therefore of Revivals. It had been declared, "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." Our colonial troubles, including the French war, and the war that secured our independence, had distracted the people's minds, accustomed them to a disregard of the sabbath, and interrupted the regular ministrations of the pulpit. Then rolled in the tide of scepticism from France, the more easily yielded to by our people, because they had just formed a special affection for the country of La Fayette. Voltaire and Volney and Paine were welcomed by leading minds as emancipators from religious tyranny, the proper sequel of political emancipation. As Thomas Jefferson rose in the public estimation, infidelity advanced with rapid strides under his powerful patronage. Secret societies of the Illuminati were at work, propagating the writings of European sceptics.

The sky was growing black. To some it seemed as if the eternal night was settling down upon the world.

But the Spirit of the Lord lifted up a standard; and around it rallied the noblest spirits of the land. Edwards the younger, Bellamy, Backus, Strong, Porter, Hooker, Dwight, Hyde, Mason, Davis, Livingston, Waddell, the Tennents, were prominent standard-bearers. In Yale College, President Dwight, by the grace of God, turned the tide of

battle. Scepticism shrank back into its concealment, under his luminous and eloquent attacks. His sermons, powerful then, are indeed not adapted to the phases infidelity has now assumed. Each age must forge its own weapons, in part at least.

From about A.D. 1740 to the present day, the Revivals have been mainly, though not exclusively, distinguished as seasons of conversion. The Church, from the days of President Edwards, has been awaking to a higher appreciation of her responsibility, and her privilege to lead men to Christ, and to help them find the path to eternal life. Probably doctrinal views have been also so far modified by the comparison of thoughts in our various religious periodicals as to have removed that class of obstacles to conversion which the pulpit once presented. And certainly there is an advance in those qualities of preaching which have most direct relation to this result.

During the last century, at the period of that great work of infinite grace in these colonies, while the admiring attention of Christians in Europe was turned to this country, in Scotland the same grace was manifested. "Perhaps," Dr. Humphrey remarks, "no work in Scotland has borne richer fruits than this of the eighteenth century, in which McCulloch, Whitefield, Robe, Bonar, and Hamilton bore so conspicuous a part." In England we meet the remarkable movement in the little band of

Oxford students, the beginning of one of the most important series of events in our age of wonders.

When the Wesleys and Whitefield left their cloistered retreat, and entered the field, joined by Fletcher, Romaine, Berridge, Madan, and kindred spirits, Britain felt that the kingdom of the Lord was coming among her people in power and great glory. The low and the lofty bowed together before the King of kings, the Saviour of men,—here the colliers of Kingwood; there the Countess of Huntington, the Lady Chesterfield.

But the range of these several Revivals was limited; for, during this brilliant period, the rest of the civilized world was slumbering in spiritual torpor. Dark night had settled over the entire continent, with here and there a glimmering spark, as among the Pietists and the Moravians.

In the present century, Revivals have been experienced in Russia, Sweden, in fact every Protestant country of the world, but nowhere, as in America, so free, so extensive in their influence, so powerful in moulding the national character. Almost every State has been visited with the quickening influences of the holy Spirit in the form of Revival.

In the Sandwich Islands, Africa, India, Persia, Syria, Asia Minor, similar blessings have been enjoyed.

About A.D. 1812 the Rev. Mr. Nettleton commenced his remarkable course as an evangelist

and a laborer in Revivals; in which service he continued with eminent success for many years. He was distinguished for his plain, earnest dealing with the human heart, his humble dependence on God, and his ingenious invention of measures to make the truth reach the will, and bring the reluctant sinner to a right decision. About the year 1825 the Rev. Mr. Finney commenced his remarkable labors, and for forty years has continued to preach in Revivals, having, perhaps, been instrumental of more conversions than any man since Mr. Whitefield's day.

Other evangelists have labored with various degrees of success in Britain and America.

The years 1840, 1857, and 1865 have been favored by glorious influences of God's Spirit in our land; and 1859 was a year of grace to Ireland.

In 1839 and 1840 the labors of the Rev. Jacob Knapp were crowned with signal blessings in Baltimore, New Haven, Hartford, and Boston. Complaints were heard of the superficialness of conversions under his ministry. But following him as I did, in 1839 and 1840, in Baltimore, New Haven, and Hartford, I am able to testify, that, in all those places, men's religious sensibilities had been deeply moved. I found the ground ploughed for the seed, and the harvest ripe for the sickle.

In 1837 men's minds had been compelled to recognize the vanity of mere earthly hopes. The enormous annihilation of property by the fire of

1835 in New York hastened on the financial crisis, which in 1837 made men stand aghast, as if the earth were an island of ice in mid-ocean, melting from beneath their feet. This convulsion was followed by the action of the Holy Spirit, turning their attention to higher interests; and in 1840 the sacred wave swept over large sections of the land.

In 1857 occurred another financial convulsion. A humble believer in New York opened a prayer-meeting for men in trade, at noon. There the fire burst forth, and spread in every direction. Churches were daily filled with praying men who had not been familiar with such places and services. The Free Academy, a theatre, rooms in warehouses and hotels, were daily scenes of humble praise and prayer. Denominational walls crumbled to the earth before the heaven-descended impulse. Philadelphia, Boston, Cincinnati, and other large towns, shared the blessing. The Janes Hall prayer-meeting in Philadelphia will forever remain a monument on the page of history of the power of our exalted Redeemer, who promised to send from his throne the spirit of conviction, of faith, of praise and prayer. Secular papers reported daily the triumphs of Zion's King.

The Church of Christ was greatly strengthened by this work of the Spirit.

In 1857 a very extraordinary convention was held in Pittsburg,—a convention on Revivals. It continued in session three days—considering the

means, the hinderance, the encouragements,—in an earnest, humble, and prayerful spirit.

The convention, by a circular, recommended the preaching on this subject by all pastors on the first Sunday in January, the frequent conversing of believers on the topic, personal visitation, and much special prayer. This advice was extensively followed, and the Thursday following that Sunday devoted to prayer. Dr. Prime says, that, as a result, “the public mind was thoroughly aroused.”

We turn now to the Revival in Ireland. Humanly speaking, the hope of that unhappy country is in the inhabitants of the northern counties, popularly known as the Scotch-Irish, because descended from English and Scotch Protestants. They have a pure gospel, and an open door for it.

This work was not sudden in its origin. Its beginnings can be traced back many years. But it assumed a definite form under the labors of four young men living remotely from each other, but meeting in a central schoolhouse for conference and prayer. There the kingdom of God began to come in power; reaching Belfast, the counties Down, Derry, Tyrone, Armaugh, Monaghan, and Cavan. It is said that the Revival penetrated with much power into the Roman Church, producing many noble specimens of Christian steadfastness; converts who proved, amid severe trials of their faith, that they had found in Christ the Rock of salvation.

Prof. Gibson remarks, that it closely resembled the Revival in Jerusalem in these features : “the converts held fast their profession ; were steadfast in doctrine, continuing in fellowship ; delighting in breaking the symbolic bread, continuing instant in prayer ; fear falling on every soul ; oneness of interest.”

He remarks, “Till the Revival came, we had no adequate conception of such a social state as is described by Luke : ‘And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.’\* But we can now in some measure understand it. The difficulty now is, not to bring the people to the sanctuary, but to induce them to retire from its cherished precincts ; an abounding and pervasive joy manifesting itself in open-hearted hospitality, and welcome given to the brethren in Christ ; the very countenance irradiated as by a beam of heavenly glory ; the every-day life a psalm of praise ; and the adorning of the doctrine of God our Saviour so palpable and attractive as to win all hearts, constraining even the impenitent to accord the tribute of esteem and admiration. These are the indications of a higher tone and a holier brotherhood than have been generally exemplified in the Church.”

England has been favored with limited awaken-

\* Acts ii. 46, 47.

ings within the century. Remarkable men have been raised up, whose labors have been crowned with great success. And yet the manifestations of divine power have been much more limited than in this country, and in connection with the labors of the Methodists, than in the last century. In many portions of the Continent, there have been awakenings of religious sentiment; and especially that in Germany, resulting in introducing Baptist churches there. In France, too, there have been religious movements of deep interest, of which this is one result: at the beginning of the present century, there was but one evangelical preacher in Paris, where now there are many. The work of grace began in a southern department, and at length reached the capital. To-day there are, perhaps, a thousand preachers of the pure gospel in the empire; and the evangelical churches are carrying forward a grand system of home-mission work.

Among the blessed effects of the Revival in Great Britain in 1792, we may notice as prominent the impulse given to the brothers Haldane of Scotland. Robert sold his estate for three hundred and fifty thousand dollars. The income from this was thirty thousand dollars, of which he spent two thousand dollars on himself, and twenty-eight thousand dollars in the work of his Master. The brothers labored in Great Britain with unwearied zeal, proclaiming Christ from place to place. And in Geneva, Switzerland, they gave a new character

to the theological school under the instruction of Merle d'Aubigné. And to their labors, under God, Cæsar Malan, and other eminent ministers of the gospel in the Swiss Church, owe their conversion.

In Italy a work of great importance has followed the political revolution. The Revival was modified by the peculiar character and circumstances of the people; but it has moulded thousands into the image of Christ, and secured the formation of evangelical churches in every part of that beautiful land from which the tyranny of the pope has been banished.

This superficial sketch of these operations of the Holy Spirit in our world would hardly be complete, even as a sketch, did we omit to notice another feature of them.

They are connected in America intimately with educational institutions, as nowhere else in the world. Indeed, it is the glory of our schools, that God has so recognized the purposes of our fathers in establishing the system of public education. *Pro Christo et ecclesia* is the spirit of our whole educational system as received from them. And God has accepted the offering. His seal is upon our colleges, academies, and theological schools. It has been well remarked concerning them, "There are very few churches in which Revivals and conversions have been so frequent and so numerous: there are few communities in which so large a proportion of the population, especially

of the young men, are professors of religion as in the colleges of New England and the Northern States."

Here is a tabular statement of Revivals:—

Yale	36,	resulting in at least	1,200	conversions.
Dartmouth	9,	"	"	" 250 "
Middlebury	12,	"	"	"
Amherst	12,	"	"	" 350 "

And thus we might run through the history of our colleges, and find striking evidence of God's special blessings on them. Mt. Holyoke Seminary has never passed a year without a Revival. Who can compute the result and the effect of this on the history of our country? Will it not powerfully affect the national character and its influence on the world?

Among these converts are many who have occupied the highest positions in our churches and the missionary field.

These seasons of divine visitation have extended their influence through the intervening periods that separated them, and have given to our schools and colleges a healthful tone. In a word, it has pleased the God of all grace, by means of Revivals in these institutions, to secure, to an extent nowhere else known, a sanctified intellect to guide the public affairs, and form the character of the nation.

In Amherst College, as an example, of four

hundred and thirty-five who have become preachers of the gospel, one hundred had been converted in college. About one-fourth of the alumni of Williams College, who entered the pastoral office during a period of twenty-five years, were converted in college. The same is true of Dartmouth College.

Here, then, is the glory of these periods of religious transformation and progress, that, in so many cases, they are an emerging from darkness and spiritual torpor, a return of the Church from more than Babylonish captivity. They are the quickening buds of spring ripening into blooming, glorious summer, followed by the rich, fruitful autumn of the Church's years and centuries.

But we may not leave this historical sketch without distinctly remarking, that our day is characterized by a Revival of peculiar features. It is peculiar in the breadth of the field it occupies, the progressive character it assumes, the class of minds it most deeply affects, and the means by which it is promoted. It is not a quickening of a church or a town, a state or a nation; it is not a quickening of personal piety; it does not directly secure a single conversion to God: but it is a Revival, for it comes from the action of the Holy Ghost upon both the disciples and the enemies of Christ, affecting mainly only the earnest thinkers in each class.

It has been denominated "the Christological

Revival." It is a doctrinal quickening. The arch-enemy has discovered, that, so long as men retain their confidence in Christ, his own cause cannot so far prevail. The efforts of his servants are accordingly directed to destroy the belief in the participation, by the Son, in the essence of the Godhead. Prof. H. B. Smith says, "The whole Christian and even anti-Christian literature of Germany, France, England, and America, is teeming with volumes bearing upon this point. The sum and substance of the main theological investigations in Germany may be said to consist in denying Christ the place assigned him by the Church. The problems of thought, of faith, of history, of speculation, are gathered up into the dilemma,—Christ, or something else." He cites as prominent in this great movement of the human mind, "Ecce Homo," "Ecce Deus," "Christ and Christendom," "Liddon's Lectures;" and I know not why he omits to say Strauss and Renan. He remarks, that "truth was never, in its living reality, more earnestly sought. Metaphysical theology is indeed less regarded; merely critical and deistic theories have lost their controlling power; but the real, living, essential principles of the Christian faith were never more deeply loved or more thoroughly pondered."

This Revival, I have said, is peculiar in its extent and its duration, embracing the thinkers on both sides of the Atlantic, growing in power from

year to year, and, if it continues its advance, will probably usher in a Revival in the form of personal transformations of character such as the world has never witnessed. All these intellectual struggles, these profound researches into the mine of revelation, this continued, intense contemplation of the glorious Redeemer by the leading minds of the world, certainly foreshadows great events.

Nor can we leave this glance at the history of Revivals without taking you to a still different point of view,—the borders of a land, which, while we dare not cross its frontier, ever holds us gazing, questioning, and wondering. The present state of the Jewish mind is deeply interesting. Hope deferred, and accumulating evidence that he who was born in Bethlehem-Ephratah is the Messiah, are awaking portions of that degenerate race from the torpor of eighteen centuries. But there are, from age to age, some wonderful movements in the Pagan world. When the word of God affirms that all men are under the curse and the power of sin, and that faith in Christ is the only way of emancipation, we infer that there can be no true Revival wherever that Word is not found. And yet when we read the history of Socrates, and observe that his life was consecrated, just as that of Paul, to the moral improvement of mankind, with the most profound humility and self-renunciation; and at length conquering death, not by the Stoic's proud insensibility to pain and

privation, but by a moral victory ; and when we see what a spiritual quickening his life, labors, and martyrdom produced in others, we must confess our inability to name it. It was not a Revival, because, while it was pure and genuine in both spirit and aim, it lacked the moral impulses and intellectual elements which the gospel supplies.

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In this historical sketch some biographical passages have been introduced as a part of the narrative. We will now select the names of a few great leaders of the Christian Church, and call your attention to the lessons which their lives furnish on the great topic we are studying. Whatever repetition it may cause of the incidents before stated will not hinder, but may aid, our acquaintance with the subject.

These men may be ranked in two classes in reference to their relations to Revivals. Every case of spiritual quickening was caused by a divine influence on the mind, through the pure doctrines of the Word. But some men are quickened in the direction of sentiment ; while others are turned to investigation, and some to preaching, — “diversity of operations, but one Spirit.” As Ullmann remarks in regard to the Reformation, “ Unless founded upon doctrines genuinely Christian, derived from a legitimate source, and embraced with deep and experimental conviction, or, in other words,

upon a new and purified faith, such a drama could have had no true significance, taken no certain hold, and must have passed fruitless away. On the other hand, unless faith and doctrine had been immediately carried out into action and reality, both of these must have continued as before, confined chiefly to the domain of sentiment, or the school; and no church reform, reaching the people, would have ensued."

Therefore, he argues, a set of men was needed to work out, in tranquillity and obscurity, the great principles for which the reformers were to contend, even unto blood,—comparatively few, but these indispensable. A thousand men construct a railway: a thousand millions may travel on it. We, accordingly, shall place the Revivalists in two classes; glancing at the history and character of the greater portion, and dwelling more minutely upon a few.

#### REVIVALISTS WITHOUT REVIVALS.

By the practical men alone, it has been well observed, the Reformation never could have been achieved, for two reasons. The reformer and the practical Revivalist must, in the first place, himself be moulded for his work by some laborer preceding him; and then, also, he must find other minds prepared by the same agency, even though to a more limited degree, to appreciate and appropriate his labors.

There must be, for the mighty conflicts with Satan, one class who dig in the mines, and forge the weapons, as well as another class who put on the armor, and use it. We are now searching out the former. In other words, there have been men of study, and men of deeds, in this work of recovering our world to God: sometimes both combined in one; more frequently either department has been sufficient for the energies of any one man.

There is, indeed, a difficulty in attempting to assign the preparatory work of Revivals to individuals. Only the omniscient eye has traced the path of many a miner, digging amid darkness and solitude, in the deep hiding-places of truth, to furnish the material for the weapons of the champions who afterward appear full-armed on the battle-field. When the Lord said to his disciples, "Other men have labored, and ye are entered into their labors," his thought embraced all that noble class, whether known or unknown to fame.

All we can now attempt is to cheer our hearts by calling up the memories of a few of them, and paying them our poor but cordial tribute of honor and thankfulness; perhaps inducing others to pursue the subject, and enter a field which will amply repay the most assiduous cultivation. According, then, to our classification, which is but approximate, we first notice the men whose influence was effective in producing Revivals which they themselves never witnessed, including,—

1. *The Old-Testament Prophets generally.* — Their writings are the earthly fountain, or rather channel, of all heavenly grace and impulse. And yet few of them ever witnessed a Revival.

2. *The Christian Fathers.* — They generally carried on earnest discussions, spread the influence of the gospel; but, on the whole, the Church was declining under their labors. Individuals were converted; missionaries were successful; councils were convened about doctrines and rites; empires were moved: but there was, with a few exceptions to be noticed hereafter, in all this no general Revival, no local Revival, no rapid and general translation from a lower to a higher plane of Christian life.

From that turbid sea called the middle ages rise lofty mountain-peaks, which catch the beams of the rising sun. Prominent among them we may name John Wickliffe, John of Wesel, and John of Goch, John de Gorson, Cornelius Grapheus, Hans Böheim, and Staupitz, whose labors and prayers prepared the way of other men, without producing on their own generation any positive transition or revolution.

Since the Reformation, thousands of illustrious men have labored, yea, and some noble women, in this same direction, who yet produced no results that we would designate as Revivals of religion. Eminent among these are the Pietists; the Jansenists, especially the Port-Royalists, and the martyrs of Queen Mary and Laud.

We group here all the struggles against the usurpations of Rome; her false doctrines, and unscriptural practices; the labors of the British reformers; as Ullmann remarks, "The writings of the biblical and sound mystical divines of Germany and the Netherlands in the fourteenth and fifteenth centuries, from that school of humble, scriptural, experimental theologians, of which the calm and contemplative Staupitz was to Luther, and the noble Wittenbach to Zwingle, the proximate representatives. If, too, we inquire from what quarter emanated those influences of Christian intelligence and polite learning, which during the fifteenth century, in ever-widening circles, and increasing degrees, crept silently and imperceptibly through the various classes of the people, and rendered them susceptible of the words and acts of the reformers, we find ourselves again directed to those modest men, who, in narrower spheres, and often almost unobserved, employed themselves in educating, training, and quickening those around them."

Luther acknowledges his indebtedness to John of Wesel, to Tauler, to the Germania Theologica, and, above all, to Staupitz. It is easy to see in the doctrines and labors of men preceding the Reformation the seed that bore such glorious fruit. "John of Goch, born at the beginning of the fifteenth century, showed his age the need of reformation as respects the general spirit of the Church inwardly."

John of Wesel showed the same thing in reference to ecclesiastical abuses. In this they had been preceded, more or less definitely, by such men as Dunstan (Abbot of Glastonbury), Cerularius, Berenger, Arnold of Brescia, the Waldenses, Milicy (Archdeacon of Prague), Matthias of Jannon, Nicholas de Clemanges.

If we should begin to mention the writers who came after the Reformation, and contributed to subsequent Revivals, we should make a long catalogue. Perhaps the most extensively circulated, after the writings of *A Kempis*, are the practical works of British and American writers. Baxter, Law, Bunyan, Alleine, Doddridge, Leighton, Edwards, brought the truths of the gospel home to the hearts of men, directly and forcibly; while the eminent theologians of the evangelical bodies delivered the doctrines of the gospel from the encumbrances that had so long muffled the sword of the Spirit.

Perhaps no books have contributed more to advance the piety of Britain and America for a century, or, rather, to bring men to the first exercises of the Christian life, than Alleine's *Alarm*, Baxter's *Call*, and Doddridge's *Rise and Progress*; all of them now, however, to a great extent, displaced by works more in the present current of religious thought, written, probably, as these men would have written if living in our day.

But we are now to select two of these laborers,

who have contributed, in a large degree, to produce the new advances of the Church, in which they themselves had no more direct participation. The first is,

JOHN TAULER.

Born of wealthy parents in Strasburg, in 1290, he became a Dominican monk, dying in 1361. He has been called the representative of sentimental mysticism, as Staupitz, of practical mysticism. We select these two laborers in view of their relations to the great Reformation, and of its relation to the special form of Revivals in our age.

After the first three Christian centuries of life and progress, the kingdom of God, in the Christian form, began to yield before the pressure of the mighty forces which were resisting it. And for twelve hundred years there was a suspension of that power which enlists a quickened Church to labor successfully for the conversion of sinners. Then came the sacred impulse from heaven, which quickened at once the intellect of the civilized world and the religious sensibility of millions.

The Reformation sustains to our Revivals these relations: it recovered to the Church the doctrines indispensable for securing conversion; it removed the obstacles which unspiritual ecclesiasticism ever presents to truly spiritual movements; it gave society an impulse which at once diffused itself into every faculty of men's minds, and every de-

partment of society,—an impulse which is to-day working intensely in every Protestant and Catholic country, not even excepting Spain.

We have, then, a deep interest in inquiring who they were, that, so many centuries ago, were thus preparing the way for these blessed triumphs of the gospel and grace of our Lord.

We place John Tauler in an eminent position among them. Many had preceded him in this work. Indeed, it is to be doubted if the torch has ever been permitted to expire during these eighteen centuries.

Born to wealth, Tauler gave himself up to a life of abstinence, not merely cutting off the indulgence of the senses, but striking death-blows at the pride and ambitious desires natural to all, and fostered by high social position. At the very beginning of his preaching, the city of Strasburg was deeply moved by his fervent and earnest words.

But it was not until his fiftieth year that he attained to those spiritual eminences in which he is best known by us. In 1340 a mysterious stranger came to the city. The name the people gave him, or perhaps the historians, was Nicholas of Basle. He is called “a strange and powerful person, enveloped in mystery.” But we should remember, that secrecy and mysteriousness were not sought by these eminent men to charm and attract the simple. The Inquisition was then in full blast. This man was followed by the officers of

that demoniacal institution ; for when he at length threw off his prudence, and ventured alone, unprotected, to Vienna, in 1382, he was caught and burned by those fiends.

At that period “he swayed the party known as ‘the Friends of God,’ or, ‘the Inspired Laymen.’ He was a man profoundly impressed with a sense of the vanity of earth : he was a mighty wrestler with sin, and carried in his heart anguish for his own transgressions. He was possessed with such living and vivid convictions, that he spake and acted with the authority of a prophet, and sought too often truth and light in direct revelations from God by ecstasy and visions.” He came to Strasburg in 1340 ; gained an entire ascendancy over Tauler ; induced him to leave the pulpit for two years after he had become the admired theologian and preacher from Basle to Cologne, — to live in a cell, mortifying the body, and purifying the soul, by assiduous meditations upon the sufferings of Christ. They were two years of profound anguish, of spiritual and corporeal suffering, and of salutary struggles, which ended in victory. From the period of his renewed appearing in the pulpit, we contemplate him as one of the most noble and touching types of Christian character. Thenceforward he was distinguished for his eminent virtues, profound humility, inner life of singular intensity, simple, practical, and thoroughly Christian charity. He partook of that immense compassion which

moved the heart of Jesus, when, weeping over the sins of Jerusalem, he was going about, a shepherd seeking the lost of his fold, "doing good."

In a word, he had an ardent, elevated, childlike piety. In intellect and character he was even superior to his friend Ruysbroek, who had greatness enough to bring the wild and extravagant mysticism of his day to the sobriety, purity, and solidity of the later mystics.

In forming our estimate of the men of past ages, we should both hold impartial balances, and make allowance for the influences of the times on the conscience and character. He lived in a terrible age. It has been denominated an epoch of tears, of blood, of unmeasured calamity.

The war between France and England, filling an entire century with its woes, had commenced. The pope and the emperor were in deadly conflict. The conscience of Europe was filled with horror under the interdict of a miserable monk, calling himself head of the Church, and vicegerent of God. Earthquakes, hurricanes, famine, and pestilence combined their horrors with those of a moral nature, to crush the heart of the nations.

That was the period for monkery; and the inducements to it were powerful. But Tauler was a monk of his own kind. He renounced the world without forsaking his fellow-men. His theory was, "When you are plunged in interior meditation, and God calls you to go forth and preach, or to

discharge to a poor sick person a duty of charity, do it promptly and with joy; and the presence of God will be more sensible to you there than if you remain concentrated upon self."

This was wonderful in that age of selfish piety, in which each earnest spirit was seeking solely a salvation from suffering, and not from selfishness. His doctrinal belief was not wholly scriptural. The great sacrifice he regarded as a means of salvation, not as its only efficacious ground.

He was a mystic; which means much or little, and depends for its meaning on certain views of him who employs it. All supernaturalism is mysticism with the sensuous and rationalistic. But we use it to describe reliance on personal intuitions, independent of, or in opposition to, the word of God. It may be harmless when not anti-scriptural, and when contented with believing; terrific, when it can and will wield physical power to enforce its convictions on others.

It was one of the imperfect forms in which true godliness was then working its way through the world.

Tauler was no idler, nor dreamer, but was constantly preaching in the Rhenish towns. Associating with himself an Augustinian monk (Thomas of Strasburg), and a Chartreux monk (Rudolph of Saxony), he drew up two circular letters, addressed to the clergy, urging them to disregard the blasphemous interdict of the pope, which

forbade the poor dying man to receive the consolations of religion, because the pope and emperor were quarrelling about their selfish schemes. His bold language in his second letter was, "He who confesses the true Christian faith, and has done no other evil than that of resisting the pope, is still far from being a heretic."

His holy charity culminated in 1348, when the plague hovered like a death-angel over a terrified people, while fifteen thousand persons in Strasburg lay smitten as by a thunderbolt. The consciences of men were horrified under the sentence of excommunication resting upon their emperor and themselves; the churches were closed, and the flocks forsaken of their shepherds. In that awful period Tauler, calm and strong in faith and love, went forth alone, defying the threatenings of pope and bishop, night and day, his heart overflowing with compassion; preaching in the churches; then hurrying to the couches of the dying, and returning again to the pulpit. Braving death, the pope, and Satan, he preached to the terror-stricken people the consolations of Christ.

It is cheering, in looking back to those gloomy ages, to discern, amid their dense darkness, the glimmering of such heaven-kindled lights, their horrors relieved by the presence of such spirits.

Such was the intensity of his soul, that his oratory cannot be classed with what is ordinarily called preaching. We are occupied much with the

rules of art, and the demands of taste. But what are the rules of art? They are the scientific explanation of the way in which fire burns. There is no fire, however, in them. To think when we get them we have fire too, that is a mistake very common to our profession.

Tauler's soul was a sweeping flame rushing upon the heap of chaff; a hammer hitting the rock with blow on blow, leaving no time nor opportunity for fastidiousness and criticism to play their poor game in the presence of judgment, retribution, and redeeming love.

He had learned the first lesson in the school of Christian oratory,—die to self and fame. He had learned the second,—let the smile of Christ, and the anticipated gratitude of redeemed souls, be your present reward.

One day he was preaching on the parable of the ten virgins. While describing the joy of a saved soul at the coming of the Bridegroom, a voice from the crowd was heard, "It is true!" and a person fell as dead in the rapturous excitement of the moment. "Enough, enough!" shouted the people, "since this person is dying in his arms." The preacher responded, "Ah, my dear children, if the Bridegroom calls this dear soul away, we must not detain it. But I will cease." The discourse ended there.

Chevalier Bunsen compares the men of this class to Socrates, bringing "religion home from

fruitless speculation and reasonings, upon imaginary or impossible suppositions, to man's own heart, and to the understanding of the common people, as Socrates did the Greek philosophy. They exhibited to their disciples the whole depth of that real Christian philosophy which opens to the mind, after all scholastic conventionalism has been thrown away; and the soul listens to the response which Christ's gospel and God's creation find in a sincere heart and a self-sacrificing life,—a philosophy, which, considered merely as a speculation, is far more profound than any scholastic system.

"They brought the people back from hollow profession and real despair, to the blessings of gospel religion, while they opened to philosophic minds a new career of thought. By teaching that man is justified by faith alone, they prepared the popular intellectual element of the Reformation."

Never shall we appreciate the full measure of our indebtedness to the Revivalists of the fourteenth century, to whose labors history traces no direct results.

Those labors, like the beams of light from our remotest fellow-planet, are continually reaching and affecting us in our studies, our prayer-meetings, our pulpits. All your future work will be performed under this principle; "Other men labored, and ye are entered into their labors." \* Settled in a remote Western village, or preaching in China,

\* John iv. 38.

you will find John Tauler at your side. His two years of conflict, his victorious egress from that retirement, master of himself, and "separated unto Christ," form a portion of the mighty current of forces by which the Spirit of the Lord is raising the nineteenth century above the twelfth, and sweeping away the barriers of pride, of self-indulgence and worldliness, by which the promised coming of the Lord is delayed.

## SEVENTH LECTURE.

### REVIVALISTS WITHOUT REVIVALS (*continued*).

#### STAUPITZ.

As we have time but for one more brief sketch from the class of Revivalists without a Revival, we select one whose greatest work, probably, was the shaping of one of the most effective instruments in securing the world's emancipation; and therefore now interesting to us in only a section of his life.

John von Staupitz was descended from a noble Saxon family. Endowed by nature with those qualities which insure the respect and confidence of men, he was raised by grace entirely above the age in which he lived, and led by Providence to meet Martin Luther in the critical period of his life, thus determining the current of his thought.

His figure was noble; his manners were dignified and graceful; his mind was cultivated in the highest range of science and literature; his eloquence was commanding; his principles were pure and lofty. A diligent and successful student, he was early distinguished by successive elevations to responsible positions in the Church and the universities.

Frederic the Wise, Elector of Saxony, made him a personal friend; and, in founding the University of Wittenberg, he employed Staupitz first as a counsellor and negotiator, and then as a dean of the theological faculty. In the next year, he was appointed vicar-general of the Augustinian order for Germany.

To these natural qualities and distinguished positions were added the higher qualities and acquisitions of a humble disciple of Christ, free from the superstitions and anti-Christian notions then paralyzing the Church. Early disgusted with the dry and unprofitable speculations of the scholastic theologians, he turned his attention to the word of God and the writings of the mystics, of Bernard and Gerson, and men like Thomas à Kempis.

He was not, however, a demonstrative man, not possessed of that form of energy which makes a reformer; although, as Luther says, "He was not only worthy to be heard with reverence as a scholar in the seats of learning, and in the Church; but also at the court of princes, and in the society of the great, he was held in much estimation for his knowledge of the world."

This man had been led to Christ by a profound and conscientious study of the Scriptures, St. Augustine's writings, and his own heart, and by conflicts with that heart.

It was his duty, as vicar, to visit the convents

of his order. Coming to that of Erfurt, his attention was arrested by the remarkable appearance of a young monk, the fire of whose great heart was burning in his eye, but the rest of whose frame expressed the anguish of a soul that feared God, and yet longed to serve him, and that recognized in Jesus only a judge. Pale, emaciated, gloomy, but with a solemn earnestness in his mien, Martin Luther stood before his director.

Their successive interviews, from that day, form the subject of a beautiful chapter in church history. Get the scene of this venerable vicar,— a man, by birth, by learning, by position, by piety, among the most eminent,— meeting the poor miner's son, a sincere Catholic, carrying out the doctrines and directions of his church conscientiously, to utter despair, and the crushing of his manhood. The venerable man understood his case at a glance. He had learned by experience just what Luther was doing, learning, and enduring in the great school of the great Master. He had learned at Jesus' feet what Luther ought to do; and he inspired that timid, trembling heart with confidence and hope.

Suffice it here to say that Staupitz met him at every point with the infinitely precious doctrines of grace, and ended one interview with these words: "There is no true repentance but that which commences with loving God and his righteousness. What others regard as the completing

of repentance is only its beginning. To be converted, quit these mortifications of the flesh. Love Him who first loved you."

Luther heard with amazement. He seemed to be listening, not to a man, but to Jesus, his blessed Redeemer. "Yes," he exclaimed to himself, "it is Jesus Christ himself who is consoling me so admirably by his sweet and salutary words." Luther might then have taken up the words of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"\*

Thus prepared, Luther went forth into the great field for which the Lord had been training him. In a few years he entered the city of Rome to complete his education: in aim a Catholic, his Master meant him for a Reformer. He needed to study the Hebrew Scriptures, which he there did; and to see, with his own eyes, to what depths of moral and social degradation Popery had reduced the central city of Christendom. That lesson he thoroughly learned there.

Luther led and guided, under his heavenly Captain, the great Revival of the sixteenth century, in Germany; but Staupitz led Luther, and so stands eminent in that class of Revivalists without a Revival.

We must admit, however, that the distinction is

\* Isa. lii. 7.

not a very important one ; having only this historical value, that it is a very distinguishing feature of any laborer's influence, that it has directly and peculiarly contributed to lead on the leaders in Revivals, or to prepare the public mind for the labors of such leaders.

### REVIVALISTS IN REVIVALS.

Having noticed, though briefly, the class of men whose labors have contributed to bring about the great epochs of church-history in an indirect way, we shall now glance at the catalogue of those who became, as it were, the pivots of the age, the real cardinals or hinges of society ; some of them carrying the whole body of the Church with them, to a new stage of thought and action, with new light, and under new impulses ; the others acting within a narrower sphere. These we denominate Revivalists in Revivals.

We may indulge the pleasing thought, that he who brought our race to ruin was the first to tread the path of repentance, as he was the first to enter that of disobedience. His repentant sigh was, then, the first uttered, perhaps, in the universe : his purpose to return to trust and obey his Father was the beginning of all the momentous changes by which the elect are to be gathered home at last. Yet neither in his case, nor in that of Abel, could there be a social movement. Abraham introduced a new era in the Church ; but it was mainly a

personal experience, which has left to us only his sublime example, and the influence he exerted over his own family directly, and his generation indirectly.

Moses, however, was eminently a Revivalist. Under him occurred a change in the whole tone and form of the Church. So was David a Revivalist in the department of worship. Elijah saved the Church from utter apostasy, but seems not to have affected immediately any manifest reformation. Ezra and Nehemiah led a great external movement, accompanied by a great spiritual renovation in the people. John the Baptist met the great current of public expectation, and gave it a channel, leading men to the Messiah. The apostles were the instruments of the Revival *par excellence*. The missionaries who followed them were eminently successful in arousing the consciences of the Pagans, and in bringing cities and states to accept the gospel.

We might, perhaps, consider Jerome Savonarola, the Italian reformer of the fifteenth century, as one whose labors resulted in immediate and widespread effects. But by that time the names begin to cluster around us in such profusion, that we must cease these general descriptions, and select a few out of the great body upon whom to fix our attention more definitely.

And our choice shall be guided by the purpose of presenting individuals eminently and respect-

ively representing one of those elements of character which are required in all who hope for eminent success in Revivals. We begin with

JOHN HUSS.

You may be inclined to inquire here: But had John Huss a Revival in Prague, in 1410, like that in Boston in 1840? The reply is, Yes, like, and yet unlike; and this is precisely what, as Christian philosophers, we must ever do,—discern the unity in the various and diversified movements by which the kingdom of our Lord is advanced. Precisely the same spirit, with much diversity of temperament and acquired qualifications, is demanded in them all. And it is only by studying the lives of men who have preceded us in the more difficult, perilous, and also intellectual forms of Revivals, that we can enter into our own portion of the work with suitable dignity of purpose, breadth of view, courage, humility, and enthusiasm.

A pastor can afford to entertain a commonplace view of no portion of his work.

We have ranked John Huss among the Revivalists with a Revival, because the world all around him was stirred; and thousands were regenerated and sanctified under his labors, although his personal history, his conflicts, and his martyrdom, stand most prominent in the public eye. He was a Revivalist indeed. His teachings, character, and trials were like the sound of the last trumpet to a

corrupt priesthood and a slumbering church. All Bohemia—yes, all Christendom—felt the beatings of the heart of the humble monk of Prague; and, after his death, the fire spread over the face of Europe. The Emperor Sigismund, a selfish and superstitious man, respected Huss, but hated his views, and determined to bring him before a general council, who would induce him, he hoped, to renounce his heresies. But that council, and its issue, made the Reformation of Luther, one century later, a certain result. It kindled the funeral-pile of Huss and Jerome; but the fire of the stake touched the heart of all Bohemia and Germany. The Hussites, the Thaborites, the Calixtines embodied his principal views in their creeds, and kept the sacred fire of reform alive upon its altar.

John Huss was born at Hussinetz, in Bohemia, July 6, 1373. His parents, like those of Luther, were poor peasants. They never imagined, in educating him so thoroughly in sacred and profane literature, that they were but adorning the victim for the altar. He was distinguished as a scholar, and was made professor of theology in the University of Prague when only twenty-five years old. Within twelve years, there were twenty thousand students collected there from all parts of Europe.

At twenty-seven years of age he was appointed confessor to Sophia the Queen of Bohemia, and preacher in the celebrated church of the capital, named “the Church of Bethlehem.”

If we search for the providential training that fitted him for his work, we find, first of all, the time of his birth. Popery had gone as far as God or man could tolerate it. The personal wickedness and official tyranny of the clergy, from the pope downwards, had brought on internal schism and external opposition. The Waldenses, true successors of the apostles, had accustomed men to bring the dignitaries of the Church to the bar of conscience and common-sense. Switzerland and Germany had been filled with their doctrines for more than a century. Conrad Hager, who in 1342, though a layman, had publicly impugned the mass in Wurzburg, was but one of many. Claude, Arnold of Brescia, Berenger, and Waldo had all done the same. The three popes were claiming each to be the infallible viceroy of Christ. Princes and philosophers were contending for and against the incumbents ; and probably some of them had seen far enough to suspect the whole affair to be a blasphemous usurpation of divine prerogatives, and a tyrannous domineering over human consciences.

Amid this intense public excitement, John of Hussinetz began to look around the world into which he had come. His sincere simple-heartedness made him ready to receive such light as might be vouchsafed to him. He never reached our point of Protestantism ; nor even did Luther attain to our doctrinal and ecclesiastical views. He was a Revivalist and reformer within his church, as so many thousands have been.

His mind seems to have received its first definite impulse toward reform by a remarkable arrangement of Providence. Anne, sister to the king of Bohemia, was chosen as the wife of a British prince and sovereign, Richard II. This produced an intimate alliance between England and Bohemia, in consequence of which a young Bohemian studied at Oxford, and, on returning home, brought the writings of Wickliffe with him.

Then Jerome, a man of still superior intellect to Huss, of greater eloquence and learning, also returned from Oxford in 1402, bringing, likewise, the works of Wickliffe to Bohemia, having fully adopted his views. In 1406 he, as the predecessor of Luther, posted on the doors of lecture-rooms in Heidelberg theses against the pope.

The eighth chapter of Ezekiel, in which the prophet describes a hole made in the wall of a chamber in the temple, by which the abominations of the priesthood were exposed, powerfully impressed him, and emboldened him to make still more direct attacks on the luxury and rapacity of the clergy.

We see, from his admirable letters, published by Luther, that his spirit was much moulded by studying the zeal and condescension of the Saviour.

Huss may be regarded as eminently exhibiting one element of the Revivalist, — *self-renunciation*.

Of course, the other graces cluster around that root-element of character; but it was in him su-

preme, and the main source of his success. There was the hiding of his power. There came a time, we know not when, in which he laid at his Saviour's feet all he was and had. From that period John of Huss' honor, comfort, success, life, all were held utterly subordinate to the Saviour's honor, the maintenance of his gospel, the salvation of men.

We look for this, not so much in strong professions and high pretensions as in its effects on the whole character and life. It resulted, for instance, in very great simplicity and sincerity. His letters are the unveiling of his heart. In one to his friends, written on leaving Prague to meet the council, he has but one subject of prayer to propose to them. He does not ask that his life may be preserved, that he may not suffer at the hands of his fierce enemies : his single request is, "Let us pray God that I may return from the council unstained ; that is, that I may concede no truth of the gospel, that I may leave my brethren a good example to follow. Perhaps, then, you will never see my face in Prague again ; but, if the will of almighty God deigns to restore me to you, let us then advance with a firmer heart in the knowledge and love of his law."

His entire correspondence, and his bearing before the council, reveal a mind fully convinced of the truths he professed, and a heart deeply impressed with their supreme importance. There

was nothing perfunctory in the labors of John Huss,—no counting how much honor they were going to bring him, how his preaching might affect his purse. He had renounced his own things; and those of Christ had so taken their place, that whatever affection, zeal, enthusiasm, earnestness, he had in his nature, all belonged to the Redeemer and his gospel.

This, also, resulted in *boldness*.

Men are cowardly because they are selfish. Having found nothing greater than themselves, nothing they prize more, they of course know no reason why they should not take care of self at the sacrifice of any other object.

Hear this martyr writing to his brethren, who were overwhelmed with grief for his position in the hands of his enemies. This was written to the rector of the university: "I protest, then, venerable rector, that I have never been overwhelmed by persecution. I am overwhelmed only by my sins, and the backslidings of the people of God. What are the riches of the world to me? What affliction can cause me any real loss? What is to me the loss of the world's favor, which turns us from the Lord's way? What is to me the infamy which, humbly borne, proves, refines, illuminates, the children of God, so that they shine and radiate like the sun in the kingdom of their Father? What, in fine, is death, if it takes me out of this miserable life? He who loses it here below tri-

umphs over death itself, and finds the true life."

This was to his friends in Prague: "Dearly beloved, trouble not yourselves on account of either my absence from you, or the maledictions with which the enemies of God load me. They know not what they do. They cannot injure me, whether by blasphemously erecting my cross, or by public vociferations against me. In doing these things, they are working their own ruin. It behooves them to tremble."

He reached the point of unreserved consecration early in his life. And, however we may censure the act, the spirit of it is probably above that exercised by any of us who censure it. One winter evening he was reading of the martyr Laurentius. When he came to the description of his death in the flames, he thrust his own hand into the flame before him. His reply to the inquiry, what he was doing, was this: "I am trying how much of the torment endured by this martyr I could bear."

In the same manner his life is a constant exhibition of meekness, patience, fortitude, firmness, all the gentler, and then all the sterner qualities of Christian manhood. There is a grandeur in Huss which constantly foreshadows the nobleness of Luther's character and career.

Luther remarks in his Preface to Huss' Letters, "When a student of theology at Erfurt, my

hand fell upon a book, entitled ‘*Sermons of John Huss.*’ I was instantly inflamed with a desire to learn what heresies he had promulgated. I was seized with stupor, and filled with indescribable amazement, on searching for their motives in burning so great a man, a doctor so grave, so skilled in expounding the Scriptures.”

Retraction was what his enemies claimed of him. His reply was, “I have nothing to retract.” Cessation of his pungent attacks on the vices of the clergy was that which would have silenced their opposition, and saved him from martyrdom. He understood that, and never for an instant, either in the damp filthy dungeon of Constance, or before that great assembly of dignitaries, ecclesiastical and civil, yielded to their wishes, nor consented to purchase liberty or life at the cost of his conscience.

I must, then, close this sketch of his character by quoting the words of Balbuins, a Jesuit: “John Huss was more subtle than eloquent; but the modesty and severity of his manners, his austere and irreproachable life, his pale and melancholic visage, his great sweetness and affableness toward all, even the most humble, were more persuasive than the greatest eloquence.”

His labors consisted in preaching and publishing. Wickliffe had elaborated the essential principles of what became, in a hundred and fifty years, Protestantism. But they needed just the dilution, and the remoulding in a popular form, which Huss

gave them. It then only remained for Luther to apply them. Luther says that his great offence consisted in maintaining, that, though the pope might be the pastor of a local church, he could not be the head of the Universal Church. "All these sage men of the Council of Constance had heard the same thing said, and had encouraged others to say it; for they themselves had dethroned three guilty pontiffs. Yet these same men who recognized no right in the pope to burn them for saying it, when John Huss said the same thing, led him to the stake for it."

No persuasions, no threats, no subtle evasions proposed, could induce him to save himself, and sacrifice the truth; and on the 6th of July, 1415, he ascended to his rest in a chariot of fire. Among his last words were these: "After a hundred years you Papists shall be called to an account. I suffer for my Saviour's name; and to-day I go to reign with him. To-day I joyfully sign with my blood the truths which I have taught."

#### METHODISM, OR THE WESLEYS AND WHITEFIELD.

Our attention is now directed to a group of more remarkable Revivalists than have appeared since the days of Luther and his co-laborers: I mean Whitefield and the Wesleys.

Elizabeth had carried the day, and kept the Church of England back from that completeness of

reform which her brother and her noblest ministers had labored to effect.

The Reformation entered England through two channels,—the Bible explained by the writings of Wickliffe and the subsequent reformers; and by the political action of Henry VIII. When Elizabeth ascended the throne, the Continental Reformation had begun to betray its own narrowness and feebleness. Glorious as it was, it was divine power employing human instruments, as always, in building up the kingdom of Christ. It was founded on the one vital truth, that man is justified by faith. But it was more than an application of that vital doctrine. It was too extensively ecclesiastical, and too little spiritual, in its aims.

It retained many Papal errors; and this imperfect Reformation came to England by the throne, still more diluted, and still more Papal in many of its features. Herein the great advantage the Stuarts always had, and the Puseyites now possess, in their attempts to restore Romish usages, spirit, and forms, in the Anglican Church.

Religion and morals were dying out in England when John and Charles Wesley and George Whitefield were born. Bishop Burnet affirmed that the men who came to receive ordination from him seemed not even to have read the Scriptures. Archbishop Secker says, "Such are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance, and fear-

lessness of committing crimes, in the lower, as must, if this torrent of impiety stop not, become fatal."

Let us now look at these men rising to our view on the scenes of history just at this period, contemplating them as illustrations of the views we have been taking of Revivals of religion. Let us trace alike the divine and the human forces in these wonderful series of events; and the divine may be contemplated as including the action of Providence and that of the Holy Spirit; Providence raising up the men, and qualifying them for their work, and guiding them to it.

Observing these men, we are again reminded of the justness and beauty of the Lord's remark: "Other men labored, and ye are entered into their labors." Not only had other men prepared the way for their work, but were also employed by Providence to prepare them for it.

God had sent before them men like A Kempis, Law and Jeremy Taylor, Huss and Zinzendorf. Huss had quickened and shaped the spirits of many of his countrymen; and, three centuries after he had been sent to heaven on his chariot of fire, Count Zinzendorf was organizing his Moravian band, among whom John Wesley was led by the hand of Providence to learn many lessons, and receive many impressions, which deeply affected his character and course.

The same Providence brought together in Oxford University a band of congenial spirits, who by

prayer, and the study of the Scriptures, became thoroughly fitted for their great task. We might also trace features of the ancestry of Wesley, and events of domestic history which Providence employed in preparing him and his brother for their work.

We can equally trace the work of the Holy Spirit in the whole course of their remarkable lives. It was he who awakened in them such earnest longings after personal holiness; who led them successively from under the law to a clear apprehension of the way of salvation by faith in our Lord Jesus Christ; who shed abroad in John's heart that spirit of adoption which so characterized his band, of which he thus speaks: "Oh, with what joy unspeakable, even joy that was full of glory, was my soul filled, when the weight of sin went off, and an abiding sense of the love of God, and a full assurance of faith, broke in upon my disconsolate heart! Surely it was the day of my espousals,—a day to be had in everlasting remembrance."

It was the Holy Spirit who led Charles Wesley, by the ministry of Peter Böhler, into the kingdom of God's dear Son. It was the Holy Spirit who so matured the piety of these two brothers; who endowed the one with his remarkable qualities,—his power to inspire other men, to instruct, to persuade, to organize men,—and the other with the gifts of poetry, by which the gospel was greatly

spread at that period. It was the Holy Spirit who made George Whitefield almost a seraph in piety, and one of the mightiest orators that has ever controlled an audience.

It was he who gave inspiration to that whole Methodist band which went about through Britain, Ireland, and America, overthrowing the kingdom of Satan ; imparting to the uneducated among them a boldness, a dauntlessness, a zeal, a wisdom, that went through flood and flame unflinching, and filled the British dominions with their new views, their heavenly spirit, their converts, and churches.

John Wesley early discovered that religion is a life with God, not a formal discharge of duties, whether moral or ceremonial. He sought with absorbing earnestness "peace with God," and "perfect love, which casteth out fear." His mother constantly urged him to make thorough work of personal religion, and he did ; but only by passing through fiery trials, could he reach the eminent position from which he was so to bless the world.

Arriving at Oxford, he found the Holy Club already known as "Methodists," — a club founded by Charles, his brother. They used to spend four evenings of the week reading together the Greek Testament and the ancient classics ; and Sunday evenings studying theology. They partook of the Lord's Supper every week, and fasted twice a week. Their tendency at first was to asceticism ;

but Morgan, one of the band, led them out to do good in prisons, and among the sick and poor. This checked the morbid tendency.

Whitefield joined them six years after John Wesley had entered the club. There, he says, he "was built up daily in the knowledge and fear of God, and taught to endure hardness as a good soldier of Jesus Christ."

Who can ever doubt of the care of Christ for his Church, after witnessing to what depths of degradation and feebleness its friends had reduced it, amid abounding infidelity and immorality in the high seat of learning, where the British Church trained her pastors? who can doubt, when he sees those young men thus living at Oxford, thus girding on their armor, thus preparing to go forth and raise a sunken church, instituting a new order of things in the whole British world, on both sides of the ocean?

When ready for their work, the Master summoned them to enter upon it. Their aim was not to build up a sect, not to separate men from the Church then established, not to teach new doctrines. "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by their orthodoxy: its orthodoxy has been sustained by devoting chief concern to its spiritual life." It became "a system of vital doctrines and practical expedients, a breaking-away from all old dead weights which had encumbered the march of

the Reformation, a Revival church in its spirit, a missionary church in its organization.”\*

We come now to the human part of this great organization and movement, whose results are immeasurable by any human means of calculation.

Its first aggressive step was field-preaching, a point to which John—a minister of the Established Church, a man of order, tranquillity, delicacy, scholarship, and refined manners—came with great reluctance. But the track of these three men soon became the fire-path of a comet. They ignited their whole orbit : they shook the kingdom of darkness in Britain to its foundations. Prelates, bishops, gentry, and blackguards all attacked, insulted, and resisted together the tremendous invasion.

Each chose his own weapons and methods ; but all united in the work of making Methodism an impossibility in England, Wales, Ireland, and Scotland.

But it was a possibility, after all. Resistance was vain. Persecution only quickened zeal. In that eighteenth century were repeated the scenes Paul had witnessed,—mobs, arrests, stonings, scourgings, imprisonments, murders. For forty years their preachers worked in the face of infuriated mobs, many of them laying their lives down for their Saviour’s cause.

To show the spirit in which these men labored, I will cite two cases. Whitefield had erected his immense tabernacle church ; but he could not be

\* Stevens.

satisfied with preaching only to such as would come there to hear him. He knew that the lost sheep must be searched out. On the Whitsun holidays, Moorfields was Satan's harvest-field. His remark was, "The devils there hold their rendezvous; and I am resolved to meet them in pitched battle." He began early, in order to secure the field before the crowd was large. At six o'clock in the morning, he found ten thousand people waiting impatiently for the sports of the day. Mounting his field-pulpit, assured that he "had, for once, got the start of the Devil," he soon drew the whole multitude around him.

At noon he again took the field. Before long, twenty and thirty thousand were around him. He described it as in full possession of Beelzebub, whose agents were fully awake. Drummers, trumpeters, Merry-Andrews, puppet-shows, wild beasts, players, were all there, furnishing attraction to the people. He shouted his text, "Great is Diana of the Ephesians," and boldly charged home upon their vicious and hurtful dissipations. The craftsmen were alarmed; and the scenes of Ephesus were reproduced in a British form. The battle he had challenged now began: stones, earth, rotten eggs, dead animals, all forms of offensive missiles, were hurled at him. "My soul," he afterwards writes, "was among lions."

At six in the evening he was again in his pulpit. The crowd was many thousands larger than before.

He soon drew them away from a harlequin. Lifting up his voice like a trumpet, he pushed his battering-ram against the very citadel of Satan.

First the harlequin, mounted on the shoulders of a man, tried to reach him with a long whip. This failed. Then a recruiting-sergeant was brought on the field. He approached, with music and some straggling followers, directly toward the pulpit. Whitefield, in the calmness of faith, and in full possession of his humor, and in the full knowledge of the passions of the people, cried out, "Make way for the king's officer!" The people opened a road through their dense mass. The sergeant passed on; the ranks closed up again; and the preacher remained master of the field.

A third attack was made. This, too, failed. At times the tumult rose like the roaring of the sea, completely drowning the preacher's voice. He would then call on his brethren around him to sing, until the tumult entirely subsided. He preached, he sang, he kept his ground until night drew its curtain over this grand field-day of Zion's King, this great fight, this glorious victory, which puts to shame the cowardice and sluggishness of our day.

The triumph was complete. Whitefield moved from the field to celebrate it with his friends in the tabernacle; and great were the spoils then exhibited. More than a thousand notes were handed to him, requesting prayers for those that day brought

under conviction; and three hundred were soon received into the Tabernacle Church, many of them what he denominated, "the Devil's castaways."

Let us now observe another scene, exhibiting in another light the noble spirit of these men. On one occasion John Wesley went with John Nelson, one of his lay-preachers, into a part of Wales not yet penetrated by Methodism. Their bed every night was the floor. Nelson says, "He had my great-coat for his pillow; and I had Burkitt's Notes on the New Testament for mine. After being there about three weeks, one morning, near three o'clock, Mr. Wesley turned over, and clapped me on the side, saying, 'Brother Nelson, let us be of good cheer. I have one whole side yet: the skin is off only one side.'" Coming from one of their preaching-tours, they halted to pick some blackberries. Mr. Wesley remarked, "Brother Nelson, we ought to be thankful that there are plenty of blackberries; for this is the best country I ever saw for getting a stomach, but the worst I ever saw for getting food. Do the people think that we can live by preaching?"

When John Wesley was attacked by a mob at Wednesbury, and dragged from one part of the town to another; struck at by a bludgeon several times, but unsuccessfully, either of which blows would have been fatal; and when, at length, he received a powerful blow on the chest, and another on the mouth, which made the blood gush forth,—

he declares he was perfectly calm, absorbed in thinking of the movements of the mob.

Lay-preaching and field-preaching were thus the first prominent instruments of their work. When some converts began to present themselves, Wesley strove to keep them within the pale of the Anglican Church. But when he found himself called to organize a new form of church government, a new creed, and new tactics, his great organizing talent found its sphere ; and he formed his classes, bands, love-feasts, itinerary, schools, tract-societies, Sunday schools, and foreign missions.

Now let us glance at the results of this Revival, beginning in the hearts of four young men in Oxford University.

We must remember, that, when these young men went forth to open this new page of the Church's history, there was scarcely a green spot in Great Britain or Ireland. The only exceptions, perhaps, were in small districts in Wales and Scotland. The rest was certainly a spiritual wilderness.

The first result we trace was the preaching of George Whitefield, of which John Newton remarked, "If any man were to ask me, who, as a preacher, was the second of all I had heard, I should be at some loss ; but, in regard to the first, Mr. Whitefield so far exceeded every other man, that I should be at none. He was the original of popular preaching ; and all our popular ministers are only his copies. The whole evangelical dissenting Church in England feels his power to-day."

His preaching was not instructive, so far as that means carrying the mind onward by logical steps from one doctrine to another. It was, however, awakening, impressive, convincing, converting. Greater minds had methodically exhibited the doctrines of Christianity, they had logically defended them ; but Whitefield made a more important use of them than that. His oratory penetrated the citadel in which Satan holds his seat of power. Satan employs the imagination, the affections, the sensibilities, of man, to make and keep him a rebel. This servant of God directed his artillery against these very fortresses. He employed, too, with pre-eminent skill, the weapons God has furnished his preachers for that purpose. He employed the whole diapason of that noblest instrument, the human voice. He used it appropriately to give utterance to fervor, earnestness, pathos ; but he did not employ them by the rules of any school of elocution. With magnificent organs of speech, and a countenance of peculiar flexibility, he uttered every word from the depths of a heart that was held perpetually under the full power of the sublime truths he uttered. He was, in a word, an enthusiast, but not a fanatic.

His labors did not originate the great Revival of 1740 in this country. But it had declined when he came to Boston ; and his labors were the instrument employed by the Holy Ghost to give it that breadth it afterward assumed. The Protestantism

of America had been said, and with much truth, to have "taken its subsequent character from it; and the Holy Club of Oxford may be recognized as historically connected with the evangelical Christianity of all this continent."

Then, besides this great apostle of the modern Church, there was raised up, under this Revival in Oxford, a band of as noble preachers as the world had seen since the first century, if we estimate it not merely by learning, but also by zeal, courage, fortitude, power to affect men. Their lay-preachers, taken from the humblest ranks, without a liberal, or often scarcely any education, were a greater blessing to England than thousands who have received the diploma of her universities. John Nelson, David Taylor, Thomas Maxfield, were Boanerges; and doubtless their names now stand high on the roll of honor above.

Then Fletcher, Berridge, Ven, Romaine, Harris, Lady Huntington, Lady Hastings, Lord St. John, and a great company besides, from the ranks of the national clergy and from the upper ranks of society, testify to the amazing extent and power of this Revival.

The effect of this stupendous movement of the Spirit of God through men in whom he dwelt to an uncommon degree, can scarcely be overrated. English society was checked in its rapid descent toward, nay, attainment to, a state of morals which Thackeray and Massey and Macaulay alike describe

as equal in baseness to that of the old Roman empire, or that of the old French monarchy. "The popular classes were even more corrupt than during the undisguised profligacy of the Restoration." This downward tendency was checked by this Revival.

If we come to statistics, we find at Wesley's death, in fifty years, these results attained: five hundred and fifty itinerant preachers, thousands of local preachers, more than one hundred and fifty thousand members.

Then let us hear the testimony of two able writers, connected with neither Calvinistic nor Arminian Methodism.

Dr. Dobbin of Dublin University says, "There were no Bible, tract, or missionary societies then, to employ the Church's powers, and indicate its path of duty. But Wesley started them all. He wrote, printed, and circulated books in thousands upon thousands of copies: he set on foot home and foreign missions. The Church and the world were alike asleep: he sounded the trumpet of the gospel, and awaked the Church to work. Never was there such a scene before in this land. The correctness and maturity of his views, amid the deep darkness surrounding him, are startling, wonderful, like the idea of a Catholic church springing up amid a sectarian Judaism. It is mid-day, without the antecedent dawn. It defies explanation."

Isaac Taylor says, "The Methodism of the last

century, even when considered apart from its consequences, must always be thought worthy of the most serious regard. But, in fact, that great religious movement has, immediately or remotely, so given an impulse to Christian feeling and profession on all sides, that it has come to present itself as the starting-point of our modern religious history. The field-preaching of Wesley and Whitefield, in 1739, was the event whence the religious epoch now current must date its commencement. Back to the events of that time must we look, necessarily, as often as we seek to trace to its source what is most characteristic of the present time."

## EIGHTH LECTURE.

### JONATHAN EDWARDS, AND THE REVIVAL OF 1740 IN AMERICA.

THIS view of the origin of Methodism has necessarily brought before us the Revival in this country, dating from 1740, of which we must now take more particular notice, and especially of one of its instruments.

Jonathan Edwards was born in a wilderness, whose only relation to the civilized world was that of an obscure colony. His education was such as could be furnished by a little college which was struggling to keep itself in existence. Now a humble frontier pastor, now a humble missionary among savage tribes, he became, at length, a leader in the sphere of thought, especially theological thought, and a prodigious spiritual force in this embryo nation.

Yet, if his educational advantages were inferior to those of our day, he had advantages, which, as a nation, we have lost, and which go far to counterbalance this want. His home was the school in which God prepared him for his important work in

the Church; and if the extreme advocates of woman, who claim for her a full share of man's responsibilities, exposures, toils, and rewards, would study such histories as that of Mrs. Edwards, they might see reasons for modifying some of their views on the subject.

The mother of Jonathan Edwards was a diligent student of the Bible, much attached to its doctrines; and she was his teacher. The government of the family was strict, but affectionate. Young Edwards grew to manhood in an atmosphere of piety, refinement, affection, and intelligence. Their family entertainment was derived chiefly from the intercourse of refined, intelligent, and affectionate spirits, and from the beauty and grandeur of the works, word, and character of God.

In youth he formed habits which contributed greatly to his subsequent usefulness. He was an earnest observer of the Creator's works. He was a diligent student of the Scriptures, generally reading with pen in hand. He was an earnest observer of providence, or God's control of human affairs. He accustomed himself to deep logical reflection, tracing specific facts to general laws, and seeing things in their rational order. He was a man of prayer, and a powerful preacher.

In 1727 he became the colleague of his grandfather Stoddard, over the church in Northampton. Mr. Stoddard had been blessed with five Revivals; but there had been a sad declension, until in 1732

there was observed a check in the downward tendency of the religious spirit of Northampton. Levity in the youth was manifestly diminishing. One sermon of Mr. Edwards had reference to some prevalent evils, which the young people consented to abandon. Early in 1734 the religious interest had so increased as to lead the young people to form weekly meetings for prayer. The pastor's feelings were rising with the sacred impulse all had felt. His sermons grew in solemnity, spirituality, and effectiveness. He met with words of power the speculative errors, as well as the misdeeds, of the day. His sermon on "Regeneration a Divine Light imparted Supernaturally to the Soul" was very effective.

The year 1735 opened in Northampton as the dawning of a new era. The king had ascended his chariot, and was riding over the field a conqueror. Mr. Edwards says, "The town was never so full of love, nor so full of joy, yet never so full of distress, as then." But this great work soon declined, probably from the indulgence of excessive physical excitement; and perhaps because the limits of convertible persons had been reached; and prominently from an unhappy controversy in Springfield about ordaining a pastor, which agitated all Berkshire.

We have some of the sermons then so effective. They are on these topics: "Justification by Faith alone," "Pressing into the Kingdom," "Ruth's

Resolution," "The Justice of God in the Damnation of Sinners," "The Excellency of Christ."

He took higher and clearer positions in directing inquirers than had been adopted by his brethren. He urged repentance on every sinner as his immediate duty: he insisted that God is under no manner of obligation to any impenitent soul; that a man can challenge nothing, either in absolute justice or by free promise, on account of any thing he does before repenting and believing.

In the spring of 1740 there was a perceptible and favorable change in public feeling. A growing seriousness was manifest, until, in October, Mr. Whitefield came to Northampton, and preached five sermons. A new impulse was given by these; and, in the spring of 1741, religion had become the object of general attention. The tide of life rolled on with accumulated force, mingled with some extravagant physical demonstrations. It abated again in the autumn. In February, 1742, Mr. Buell preached there with wonderful effect. But Satan took advantage of the physical excitement then indulged in. In March Mr. Edwards drew up a very solemn covenant with God, which the people signed.

His influence in purifying Revivals, enlightening the people on the nature of true piety, on its counterfeits, on various practical points, was very great and very salutary. His vindication of Revivals saved many a good and eminent man from joining

the enemies of God in opposing them, from hearsay.

His treatise on the religious affections, which, perhaps, young converts may misapply to their own discouragement, gave a powerful check to the indulgence of false hopes, which, in the absence of discriminating instruction of the awakened, Satan will so often secure.

Before leaving this sketch, it may be serviceable to present to you Mr. Edwards's statement of a providential occurrence contributing to advance the celebrated Revival. He says, "In the month of April, 1734, there happened a very sudden and awful death of a man in the bloom of youth. The sermon preached at his funeral affected many. This was followed by the death of a young married woman. In the beginning of her illness, she was greatly distressed about the salvation of her soul, but seemed to obtain satisfactory evidence of God's saving mercy, and in a most earnest and moving manner counselled and warned others. This seemed much to affect many young persons, and increased the religious concern on their minds. It was in the latter part of December, that the Spirit of God began to act in, and wonderfully to work among us. Soon the noise among the dry bones waxed louder and louder. The work of conversion was then carried on in the most astonishing manner. Souls did, as it were, come by flocks to Jesus Christ. It made such a glorious

alteration in the town, that, in the following spring and summer (1735), the town seemed to be full of the presence of God. I hope that more than three hundred have been brought home to Christ in this town (a population of eleven hundred) in the space of half a year."

Young and old shared alike this heavenly influence; the work extending to South Hadley and the surrounding towns. Then (in 1740) came the so-called great awakening, in which Edwards labored so efficiently with Whitefield, Bellamy, the Tenants, Blair, Gilbert, Davies, Parsons, and others, — a Revival which stamped a new character on the people of this country, and prepared them for the horrors of the devastating war with Great Britain.

But it would scarcely give you a complete impression of this gracious work of the Spirit, in which one man was made so extensively and eminently useful, if we did not keep in view that eminent holiness which was the vital element of his power.

He states that once, when reading this passage, "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen," there came over his spirit, and, as it were, diffused through it, a sense of the glory of the divine Being. "I thought within myself, how excellent a Being that is, and how happy I should be if I might enjoy that God, and be rapt up to him in heaven, and be, as it were, swallowed up in him forever!"

“ I began, about that time, to have a new kind of apprehension of Christ and the work of redemption, and the glorious way of salvation by him. An inward sweet sense of these things at times came into my heart, and my soul was led away in pleasant contemplations of them. The sense I had of divine things would often, of a sudden, kindle an ardor in my soul that I knew not how to express. As I was walking, and looking at the sky and clouds, there came into my mind a sweet sense of the glorious majesty and grace of God, that I knew not how to express,—majesty and meekness joined together: it was a sweet, gentle, holy majesty, and also a majestic meekness, a high, great, and holy gentleness.

“ The holiness of God has always appeared to me the most lovely of all his attributes. The doctrine of God’s sovereignty and free grace in showing mercy to whom he would show mercy, and man’s absolute dependence on the operations of God’s Holy Spirit, have often appeared to me as great and glorious doctrines. There was no part of creature holiness of which I had so great a sense of its loveliness, as humility, brokenness of heart, and poverty of spirit; and there was nothing I so earnestly longed for. My heart panted after this: to lie low before God, as in the dust, that I might be nothing, that God might be all.”

Now, it is possible some may regard all or much of this as mere sentiment or sentimentality. Such

persons would do well to read Edwards on the Affections, in which he shows that a large portion of our religious exercises is sentiment. Love, joy, godly sorrow, gratitude, humility, hope, trust, are all sentiments. Praise is the expression of two sentiments,—adoration and thankfulness. Prayer is the expression of two feelings,—desire and trust.

But if any one thinks Edwards was a dreaming sentimentalist, let him grapple with the great metaphysician on questions like original sin and moral freedom, and try whether it is so; not, indeed, that we may regard Edwards as having reached a true position on either of these momentous subjects. I speak here only of his intellectual strength. No: the stimulus to every high and noble action is a sentiment. The soul of enterprise, the essence of enthusiasm, the power of eloquence, is sentiment: the swelling worship of heaven, rolling its tides of song like “the sound of many waters,” is the outpouring of hearts in strains not dissimilar to that of this eminent saint. If you ever lead the exercises of a Revival, you will find it making large drafts upon the heart’s treasures of sympathy, solicitude, and thankfulness.

Another laborer now comes to view, one of our own times, just passed to his rest and reward,—

PASTOR HARMS,

who had less demand for the martyr-spirit than Huss, for the belligerent spirit than Luther, for

the fervid eloquence that captivates strangers than Whitefield ; but who had, with them, all the same self-sacrificing consecration to the glory of his Redeemer, and to the eternal welfare of men, taking on itself, in his circumstances, the type of daily earnestness in a humble sphere, but perhaps most distinguished by his *apostolical faith*.

Louis Harms was born in the then kingdom of Hanover, near the beginning of the present century. Fond of genealogical and antiquarian investigations, he traced his pedigree back to one of the three mighty Hermanns, which of them he has not told us. His physical and mental structures were unique ; having a powerful and athletic body, and a robust spirit.

Bringing to the pastoral work this physical vigor, and a constitution harmoniously developed by manly exercises, he was able to bear an enormous load of care, and to accomplish a prodigious work.

His eminent characteristic was faith ; his eminent acquirement, the spirit of prevailing prayer. Like Israel, he was powerful with man, because powerful with God. Giving himself up to be filled with God's Spirit, and used for God's purposes, he had God's power in his actions.

His view of prayer and his use of it are strongly exhibited in one of his enterprises. An immense difficulty, impossibility unbelief would have called it, met him. Thus he describes his course : "Then I knocked diligently on the dear God in

prayer ; and, since the praying man dares not sit with his hands in his lap, I did," &c. Then came relief, and then another difficulty. Of that he thus speaks : " That was a time of great conflict, and I wrestled with God ; for no one encouraged me, but the reverse ; and the truest friends and brethren hinted that I was not quite in my senses. I prayed fervently to the Lord, laid the matter in his hand ; and, as I arose at midnight from my knees, I said with a voice that almost startled me in the great room, '*Forward now, in God's name.*' "

The purpose then formed became a life-purpose, to be carried out with all the intensity of his heart and the inflexibility of his will.

With his other qualities, subordinated to these master elements of his character, we have not much to do. He had a rough, natural, rustic eloquence, suited to his audience, saying always the true thing in appropriate phrase and with the appropriate feeling. He loved his country, his county, and his village intensely. This gives a pastor whom the people respect a strong hold upon their affections. The suspicion that he looks with disdain, or even indifference, on his people or their place, paralyzes his influence. Indeed, his flock become his children, all regarding him as a father.

When Mr. Harms entered upon his pastoral work in that parish, a dead orthodoxy was paralyzing its spiritual life. But he went there with a

single purpose,—a purpose inspired by a living faith, which took possession of his entire being. He had no side objects to sap his strength, no ulterior points to which the pastorate of Hermannsburg was a stepping-stone, as many make their first pastorates, and thus sometimes lower the tone of their ministry through life. He entered a waste place in his Lord's dominion, and determined to make a garden of it, and so to report when summoned to render his account of service.

To accomplish this, his labors were incessant. He spent twelve hours a day over his books or correspondence, writing about three thousand letters annually. Indeed, he would have been imprudent in these excessive labors, but for the peculiar necessity he had for mental labor, as a painful disease made sleep impossible through many a night.

His work consisted in preaching three times on Sunday, expounding the Scriptures, catechising the whole congregation, conducting a prayer-meeting every evening in his house, almost daily having two meetings for inquirers about both their temporal and spiritual affairs.

Besides all this, with studying and letter-writing, he organized the congregation into a missionary society, sending out their own members to the foreign field; building for themselves a mission-ship, which they kept continually passing from Hanover to the stations in Africa; editing a monthly missionary journal, of which fourteen thousand were

published; training the missionaries for their work; and, finally, superintending an establishment for discharged convicts.

The story of his missionary work is long and wonderful, but not now to our purpose, except so far as relates to the effect of his various labors in arousing his people from their state of spiritual torpor to become a band of missionaries.

Now look at the garden thus reclaimed from the wilderness.

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“The parish is ten miles square, containing seven villages, and forty-four hundred inhabitants. From these villages, men, women, and children come flocking to their sanctuary,—a thousand at a time on Sunday, and four hundred on Wednesday,—all well clothed, as grace has put an end to the race of beggars in Hermannsburg. An altar to the living God stands under every roof. When Prof. Park inquired of his landlord whether there were any unbelievers in the place, his reply was, ‘Yes, there is one.’

“The people are accustomed to pause three times a day at the sound of a bell, at home or in the street, in the market or a wedding-procession, and offer a brief prayer. The annual missionary festival draws large numbers of people from a distance. It is a jubilee-day in the village, showing that the people’s hearts are fully enlisted in the Redeemer’s cause.”

In a word, then, pastor Harms was a Revivalist.

His pastorate of seventeen years was one constant Revival; and probably not a parish in Christendom equals in spiritual attainment that of Hermannsburg. One writer puts the communicants, in all, at eleven thousand. Prof. Park regards this as an overestimate. They make one Christian family; and their influence is a blessing over a wide surrounding district. Their houses are neater than those of their neighbors. Drunkenness and poverty are unknown there. Kindness and gentleness characterize their social intercourse.

Here is a model for the candidates for the sacred office of pastor. Here is the true goal of ministerial aspirations and efforts,—to take a Hermannsburg of 1845, and make it that of 1865; not to make the end of life the composing great sermons, but securing great piety; not to acquire knowledge or mental culture as ultimate ends, but chiefly as instruments of training men for heaven.

One such laborer, even in some humble sphere, can furnish a vast contribution to that fund of moral power which shall recover a nation like Germany back from the paths of anti-Christian philosophizing into which her teachers have led her.

A few minds endowed with high intellectual power are sufficient to combat the heresiarch in the schools; but it requires thousands of less eminent intellectual powers, filled with the spirit of Christ, to go among the people, and convince

them of their need of a Saviour, and of his willingness and ability to save them. Heresy in a few great thinkers does not do as much mischief to the bulk of mankind as coldness and selfishness in our ranks.

## EDWARD PAYSON.

There is now a name which deserves a rank among the elders, who by faith have obtained a good report, in whom we have a right to feel a special interest from the incidental fact that he was a New-Englander, living in our day,—Dr. Edward Payson, recently pastor of a church in Portland, Me. His official course was crowned with eminent success. It is, perhaps, not exaggeration in regard to them, nor injustice to any other, to say that two men, Jotham Sewall and Edward Payson, were God's instruments to give type and tone to the character of that State. Sewall was an artisan until he had reached mature age, and therefore cannot, in many respects, be ranked with his brother, the cultivated graduate of Harvard, as a preacher.

Let us notice the sources and instruments of Payson's power.

*The sources of his power* were mainly in the heart, partly intellectual. First of all may be placed his sincerity, concentration of purpose, or singleness of heart.

Sincerity is a power, even in a world abounding

in falsehood and insincerity. When Mr. Payson determined to enter the holy office, he understood it to be an office admitting no compromise, no division of attention, no selfish purpose. He was, with Paul, crucified to the world, "set apart to the gospel." If we dared to judge him, we should say he erred in judgment in the extent of his fastings. But the man who condemns him ought to prove by his own example that a more comfortable line of life is consistent with an equal elevation of life. Jealous of his own heart, he strove to conquer and guard it by subjecting it and the body to the severest discipline. It is said to be almost incredible what abstinence and self-denial he underwent. He devoted twelve hours to study, two to devotion, two to relaxation, two to meals and family-worship, and six to sleep. But, finding too much sloth in this arrangement, he reduced the six hours of sleep to four, and probably starved himself into exhaustion, if not death.

But, prove what this may about his judgment,—it reveals one secret of his power,—his sincerity. Payson was in earnest. He fought for a crown, he ran for the prize, and laid aside every weight. The glory of God and the salvation of lost souls were to him what gold and power, fame and pleasure, are to the most enterprising of earth. The world was, by the cross, as effectually crucified to him, probably, as to Paul.

Here was an element of his eloquence. Men

felt that he lived near God; was seeking their highest good, regardless of its cost to himself; that he bowed his understanding to the word of God implicitly; that what he said to them he obtained by an honest, earnest, prayerful searching for truth.

No man can imitate this, no elocutionist can teach it. The heart is the only master in this branch of oratory. He preached against sin, because he hated it. "The guilt and pollution of it were, beyond expression, hateful to him. He dreaded its contamination more than death, more than the gnawings of the never-dying worm." That is a power. You preach to men about the torments of the damned; and it is far off in time, with nothing in experience or consciousness to make it real; so that they can generally sit unmoved in hearing you. But, when you hate the pride and selfishness and ungodliness that you have experienced in yourself, you strike a chord in many which cannot be reached by exciting the fear of suffering.

His heart-power, moreover, lay in his *enthusiasm*, which is one form or branch of faith. As the evidence of things unseen, it is the vision of the glory of our God, the loveliness of Christ, the beauty of holiness, the magnificence of heaven and its inhabitants, and their employments and enjoyments. One says of his sermons, "In perusing them, it seems as if their author had actually

seen with his own eyes the spiritual objects he describes ; that he had actually heard from Christ, talking with him face to face, the truths which he declares." The man who has thus seen spiritual objects does not deal in abstract statements, nor cold and formal descriptions. He talks in the concrete, and with a glowing heart. He makes every thing vivid and impressive. When Whitefield cried out after the ascending angel to pause in his flight, and take one more penitent's name to record on high, men started to look for its effect on the angel.

See how the unseen realities affected him in his retirement from others. "I am so happy, that I cannot possibly think nor write but about my feelings. Such a glorious, beautiful, consistent scheme for the redemption of such miserable wretches ! Such infinite love and goodness joined with such wisdom ! I would, if possible, raise my voice, so that the whole universe might hear me, to its remotest bound. How transporting, and yet how humiliating, are the displays of divine goodness ! Oh ! I long, I pant, I faint, with desire to be singing, 'Worthy is the Lamb,' to be casting the crown at the feet of Christ."

When he saw men indifferent to their salvation, it moved him to tears ; as he expressed it, "a spectacle which made the heart ache, and the eyes weep." His ordinary feelings about the Redeemer's kingdom, if shared by many, would have been a perpetual Revival.

When he declares he "never was in such an agony before in wrestling for mercies, especially in behalf of poor souls, and for a work of religion in the place," he reveals one element of his power as a preacher and laborer.

Out of this sprang what we may consider another source of that power,—his *pathos*. It has been said that much of Whitefield's strength lay there. His biographer remarks, "While pathos, from its relation to the natural affections and to the common sorrows of men, affords to any orator his chief power, from its congeniality with the religious affections, contrition, trust in an atonement made by suffering, sympathy with erring man and perilled souls, and the tenderness which essentially belongs to all religious affections, it is, in a special manner, the great power of pulpit eloquence."

We see, then, this portion of his strength in language like this : " I never was fit to say a word to a sinner, except when I had a broken heart myself, when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity, no anger."

And we may notice one other element of heart-power,—*humility*. He dreaded nothing more than becoming, through his popularity, exalted in his own eyes. He wrote thus to a friend, "As you suspect, popularity costs me dear; and, did it not

afford me the means of being more extensively useful, I should heartily pray to be delivered from it as the greatest of all curses."

The power of humility consists partly in its disarming opposition, in part also by conciliating to the speaker the heart aroused to oppose the truth.

The intellectual power of Mr. Payson seems to have consisted in imagination, knowledge, and tact. He obtained a deep acquaintance with the human heart by the very diligent study of his own. See one specimen of his keen discernment of the subtle workings of pride. He says, "When young Christians make confessions not called for, either they wish to be thought very humble, and to possess great knowledge of their own hearts ; or they think it is a fault which has been perceived, and are willing to have the credit of having discovered and striven against it ; or they confess some fault from which they are remarkably free, in order to elicit a compliment." His knowledge of God's word was extraordinary. There was not a verse in Scripture, it is said, upon which he had not formed an opinion, after examination.

He had a vigorous *imagination*, wisely cultivated. Much of his preaching and conversation on religious subjects was parabolic or illustrative. A good illustration is a good sermon in itself. This Dr. Payson understood.

He had also *tact* in devising methods of imparting religious instruction, and also of bringing out

the expression of feeling, and so, of increasing it. "He made his church fasts and conferences, next to the communion, the most humbling, melting, and edifying seasons which his highly-favored flock enjoyed." He was continually varying his mode of approaching and winning souls to a higher life.

He was particularly observant of current events, and, like his Master, wove them into his discourses. From the visit of Lafayette to this country he drew a forcible reply to the objection some might make to an invitation he was giving the people to unite in the services of a day of fasting and prayer. He remarked, "If any should be disposed to inquire, with the Pharisees of old, 'To what purpose is this waste of time?' I would remind them of the attention we lately bestowed on an earthly benefactor;" and then he drew the parallel very forcibly.

Such were the elements of his power as an agent in the hands of his Lord. What, then, were the instruments by which he accomplished so much good? To speak, first, of what God did for him to fit him for his eminent usefulness. He was a great sufferer; and out of those sufferings will come everlasting joys to himself and to thousands besides him.

But to speak of what he did to make himself useful. He was studious, prayerful, diligent. You may admit that a pastor of a church in a city of this country, who assigns twelve hours a day to

study, must indeed be a student. He kept his mind furnished and fresh for his great work. He was an immensely laborious man, miserly of minutes for his Master's service, and the saving of souls. He was also eminently a man of *prayer*.

His view of prayer was, that, for himself, he could not live safely without incessant prayer; not always on his knees, but always staying very near the mercy-seat, and visiting it very frequently. Such was his estimate of the prayers of believers, that he aimed to form little groups of four or six persons, who should meet before service on Sunday morning, to pray for a blessing on the minister and his labors that day.

Thus his diary describes his own praying: "Was enabled to agonize in prayer for myself and people, and to make intercession with unutterable groanings. My heart and flesh cried out for the living God." He believed that nothing brought more glory to God than social prayer.

And probably the indirect influence of his public prayers was even greater than that of his preaching. They doubtless prevailed with God, and they certainly affected men very profoundly.

To this subject the attention of theological students must yet be turned, as it probably has not yet been. It is not liturgies we need, but the spirit of prayer, obtained, as Payson obtained it, by close communion with God.

## REVIEW.

A few have now been selected out of the noble band of leaders in these momentous eras of divine mercy, not for the purpose of exhausting the subject, but to awaken an interest which may lead us to seek an intimate acquaintance with this heroic race. In the elements of their character, the motives and spirit which actuated them, the professional principles on which they acted, you will find the most powerful stimulus to zeal, and the most efficient guides in your professional life.

A full presentation of the history of Revivals, both genuine and spurious, would embrace a full examination of Quietism, Quakerism, Millenarianism, Mormonism, Perfectionism, Spiritualism, and Socialism. A complete exhibition of the biographical department of our subject would include, of right, all who have ever advanced the kingdom of Christ. But, strictly speaking, we are confined to the periods of visible social transition-periods, and the men whose agency more manifestly, whether direct or indirect, brought about those transitions.

It is, however, sufficient for our present purpose to have taken this bird's-eye view of church history.

In closing this historical sketch, the inquiry may naturally be made, Are Revivals degenerating? Are we coming to a lower type of Revivals? Are ours not so genuine, so profound, so resultant, as those of former times?

Let us first notice what meets the eye, and then reason from the sensuous to the spiritual. Men are not now so long under conviction, nor under convictions of so pungent a character, as formerly. There are more children brought under the power of this social impulse. These two features, in many cases, have led to this inquiry about degeneracy. Some might add, there is less appeal to fear. We have dropped some of the old hymns, — “Hark! from the tombs ;” — “Oh, there will be mourning!” &c. Is this a sign of degeneracy? Others might add, there is less of doctrinal preaching. Does this indicate that less scriptural truth is exhibited, or that there is less sympathy with that truth? These inquiries should be met in a very serious and candid spirit.

I answer them all with reserve, and with a right to reverse my own decision as God shall furnish me more light. They involve facts of the past and the present with which I am not sufficiently conversant to give a fair, comprehensive reply. And we may be, like men in the cabin of a river-steamer, floating down the stream, unconscious of motion, and therefore misapprehending our position at any particular moment. With these qualifications, I reply to the inquiries.

In the first place, I suggest whether we ought not to comprehend in the phrase, “*Revivals of our day*,” a larger chronological field than ten, twenty, or even fifty years. I can only now say, on that

point, that there are periods in history in which the various phases of social movements are to be classified by centuries ; others in which one year presents a new dynasty, a new set of forces, new influences, new causes of either degeneracy or of advance.

It would take us too far aside to attempt now to decide whether our period embraces the Whitefieldian Revivals, or not.

To enter, then, directly upon the question. The first consideration I would suggest is this : conviction at Calvary is of a higher type than conviction at Sinai. The groans of an unpardoned sinner at the latter are pressed out by fear ; sometimes, indeed, by aspirations after holiness ; but the tears of a pardoned sinner at the foot of the cross where his guilt was expiated spring from a noble fountain. It is true that some of the most eminent examples of piety are those who passed through a long law-work, as it has been denominated. Luther and Bunyan, like Jonah, "cried out of the belly of hell." They, and other eminent leaders of the Church, were moulded to statures of great moral grandeur when poured like molten iron from the furnace into the gospel-mould. But Saul of Tarsus is not represented as going through such a process. And many in our own day might be named, who have done eminent service for Christ, who had neither such long nor such agonizing convictions.

Then, if we have less doctrinal preaching, I

believe we have more biblical preaching, than formerly. This statement needs explanation. Theology is the classification of revealed truth, and the metaphysical vindication of that truth. It deals with the understanding and the logical faculty alone. It consequently removes all the poetic elements of inspiration, takes truth out of the connections in which inspiration placed them, and foregoes all the power of Scripture imagery, or the representation of spiritual truths under material forms.

That this is an immense loss to an audience assembling constantly to hear the gospel is to me manifest. If we have less law now, I am inclined to believe we hear more of the gospel.

Yet here must be suggested a caution, and an exhortation to vigilance. A free salvation by faith without works, a Christ offered to the sinner freely, every moment: this is the gospel. But this may become so misapprehended by our audiences, that we shall be compelled again to thunder the law in all the rigid purity of its requirements and its tests, and in its awful unveiling of the wrath of God. Our piety becoming effeminate, we may need a strong tonic. If so, bring it out, and in firmness and kindness apply it.

But, for the present, we seem authorized to say that the image of Christ is just as brightly and distinctly observed in the type of piety of the nineteenth as of the eighteenth century. There is tenfold more beneficence now than there was

then, and probably, on the whole, as consistent Christian walking.

It may serve to confirm this view to notice the experience of one of our prominent churches, whose history has been the record of successive Revivals. It is the First Church in Hartford, Conn., founded in 1636 by Messrs. Hooker and Stone; the former, one of the most eminent pastors New England ever possessed, eminent in all that makes the efficient minister of the gospel,—piety, talents, and learning.

The labors of Thomas Hooker had been signally sealed of heaven before he left England. His preaching, and that of Mr. Stone in Hartford gave rise to the series of Revivals which have blessed that city and the State. After the decease of these distinguished pastors, the Revivals were not infrequent.

But the French war, followed by the dark period of colonial conflict with George III., and the flood of French illuminism which followed, depressed the tone of religious feeling throughout the land; so that the first twenty years of Dr. Strong's pastorate (from 1774 to 1794) were apparently very unfruitful. In 1795 the Spirit of God began again to quicken the church in Hartford and other towns. To this succeeded three other seasons of marked Revival under the ministry of Dr. Strong; one of them continuing two years. Dr. Hawes remarks, that, when he suc-

ceeded Dr. Strong, he observed the happy effects of those Revivals. This was in 1818. "I found the fallow-ground broken up, and the soil, in some good measure, prepared to receive the seed of the Word. A few tokens of saving mercy were bestowed during the first year."

Again, in 1820, the Spirit descended in power upon the people; and a work of mercy ensued, probably as pure and thorough as that church ever witnessed. Nearly two hundred were admitted to the church that year; and whoever knew Dr. Hawes knows that they were not hastily or carelessly taken into the fellowship of the Church. He says, "Beyond any other Revival I ever witnessed, this was remarkable for a kind of all-pervading influence. There was a peculiar tenderness and susceptibility in the minds of the people. A distinguished physician, meeting me in the street, remarked, 'It seems as if the atmosphere is full of God's presence and Spirit.'"

Besides this, the doctor states that it had been his privilege to witness nine other seasons of Revival, of various extent.

He signalizes one which gave an impulse to many persons, "that has ever since borne them on in a more cheerful, happy, useful state of mind, in the path of duty, and to heaven."

Such is a sketch of the history of a church founded by men whose labors were marked in producing Revivals; a church ever since under the labors of

men of the same type. Has the First Church in Hartford declined below the standard of the days of Hooker? I fully believe it has not: certainly it is far above the condition into which it sank after the period of Dr Strong's early ministry, when, we are informed, the number of professors of religion was very small, and they, with some exceptions, sadly wanting in spirituality. No religious meetings were held, except on Sunday, and before the administration of the eucharist. Night-meetings, as they were called, were regarded as a public scandal. At the same time, scepticism and immorality in various forms were exceedingly prevalent.

There is, then, much reason to believe that the notions about the inferiority of present to former Revivals is but another exhibition of that spirit which the preacher thus reproves: "Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this;" \* and yet I shall do the same at our next interview; on another ground, however.

\* Eccl. vii. 10.

## NINTH LECTURE.

### § V.—PRACTICAL SURVEY.

Now we pass on, from theories and outside surveys of our subject, to discover our own connections with it. And for this purpose we may consider its four stages,—preparing for, waiting for, laboring in, closing, a Revival. We begin with,—

#### I. PREPARING FOR A REVIVAL.

What are the essential steps? Some of them are purely internal. Such is,—

1. *Faith in the special, supernatural, sovereign agency of the Holy Spirit, and in the absolute need of his agency.*

If you have any theories or questionings which prevent the full belief of any truth whatever, so far that truth must fail to affect the sensibilities, or to become a stimulus to specific action. The peril of a liberal course of study to the simplicity of faith is sometimes very great. You cannot begin to start inquiries which throw every thing open to logical inquiry without peril. It has made men fools

in the affairs of common life, and often destroyed them as beings created pre-eminently to be, not logicians, but children of God. If you are to dig under the foundation-wall of your house, and live in it until you have proved by science that it may be trusted to stand, you may find the house in ruins, and yourself buried under them, before the scientific question is determined. Live near your Saviour while you are fighting the Philistines, or making a guest of scepticism.

To you these facts must stand out like the objects seen in meridian sunlight,—God is dishonored by the life of every impenitent person; God is angry with the wicked every day; the impenitent are in a deplorable condition of guilt, of condemnation, of peril; they may be saved, if awakened to due solicitude in time; I am responsible for the salvation of certain souls, and God alone knows who they are; I can reach them as the instrument of their salvation, only by being myself in thorough earnest; I am to reach some by my direct action, some by quickening others to act on them, all by earnest prayer.

These facts must not only be thoroughly believed, but also strongly held in the exercise of a continuous faith, shutting out from the mind all objects that diminish these impressions, or that absorb the attention and the sensibilities. To a great extent, the spiritual life, under the influences of the Holy Spirit, moves in the channels of the

ordinary activities of the mind, and in conformity with its laws; so that the two dominant laws which we name attention and habit enter largely into all the exercises of the spiritual, that highest form of life.

In order, therefore, that any truth may exert its legitimate influence over the mind, two conditions must be met: the first, that the attention be concentrated on that truth. And probably, both intellectually and spiritually, there is more difference between men in the use they make of these powers than in the original degree of mental endowments. To choose the right object of attention is one of the prime duties of life: the next is, to hold the attention to it.

But keep in view the difference between reading a dialogue of Shakspeare and the Gospel of John. You attend to the first as suggestive or entertaining, but to the other as true. Believe the great realities just stated, if you would feel their impulse as motives.

The other condition is this,—that the habit of the mind be, to welcome, cherish, and obey the impulse given by the objects of thought presented in the Scriptures, and impressed on the heart by the Spirit of God.

Search out the secret of any great life; go back to the fountains of impulse in any mighty revolution; study the process of every transition-period of history; acquaint yourself with the inner life of

every man who has accomplished great things in any department of thought or action ; learn where the strength of Samson lies while you see him bearing away gates of brass from the enemy's citadel ; search for the fountain whence all noble enthusiasm springs ; you will find it to be faith,—faith in something real, or fancied to be so.

The apostle Paul and Ignatius Loyola, Peter the apostle and Peter the hermit, John Bunyan and Mohammed,—the man that moves others powerfully cannot be a sceptic, nor a semi-sceptic : he must believe something clearly, definitely, deeply, honestly, or his life is a failure.

Two of the most eminent men of the sixteenth century have been thus compared. “In Luther, belief was a certainty ; in Erasmus, it was only a high probability. And the difference between the two is not merely great, it is infinite. In Luther it was the root ; in Erasmus, the flower.”

And, if I may utter a special warning to my dear young brethren pursuing theological science, it is this, Guard your faith in the inspiration of the Bible, whether you can define inspiration, and defend it, or not. Believe with a martyr-spirit of persistency in every thing God there teaches about himself, and man's spiritual relations to him. Then, out of this faith in this class of truths, springs necessarily,—

2. *Intense desire*,—desire for the manifestation of the Redeemer's glory in the conversion of men.

This seems to have been supreme in the hearts of the apostles. For three years they had thought of almost no other subject but the character and kingdom of Christ. To them it had become insupportable, that the world remained so ignorant of him, and either so indifferent, or so opposed.

So far as we can judge, it would seem that a Revival springing from such a lofty impulse would have a much higher tone than those which are mainly the result, so far as the inspiring motive really operating is concerned, from a regard supremely to man's salvation, in itself considered. And it may not be a sound judgment, but it has much in its favor, that this is the chief preferableness of the Revivals of the Edwardean type over our Revivals, and of the Calvinistic over the Arminian type. Both classes of motives are pure; but the former is not only highest, it also includes, and insures, the existence of the latter. Men of the stamp of John Howe, Richard Baxter, John Flavel, and John Owen, who dwelt, like the attendant angels, in the very presence of the infinite glory, reflected, like Moses, that glory, in all their ministrations. The human spirit was frequently overawed, not by the greatness of these men, but by their reverent sense of God's holy presence. Our present ministry does certainly move on a lower plane, manifesting much less than theirs of the sublimer religious sentiments.

And you will find it profitable to contemplate

those considerations which form the sublime impulses of our profession, and especially secure our preparation for the part we are to perform in these critical transition-periods for communities and for individuals.

The chief consideration is the glory of God, the unfolding to his creatures' view of those personal qualities which nourish the love and loyalty of heaven, animate its service, and inspire its anthems.

To this sublime impulse are added those less exalted, and yet superior to all that earth and its interests can furnish. The highest welfare of society is immeasurably promoted by every genuine religious Revival. Out of that of the sixteenth century, modern civilization grew. Nowhere can you ever do more for the community in which your lot may be cast than by promoting its religious growth.

And the whole history of the Church demonstrates that she has made her principal advances by Revivals, or through that form of development.

And what shall be said, if it be true that on this social agitation, this concentration of the public mind on religious truth, depends the conversion and salvation of certain souls! The difficulty in urging this consideration is, that words enfeeble it. It lies inwrapped in this one conception,—the difference to a rational, sensitive, responsible being, between, on the one hand, becoming holy, recon-

ciled to God, united to Christ, living to the glory of God here, entering the abodes of the blessed for eternity ; and, on the other hand, remaining unrenewed, unforgiven, unfit for the service of God here and his presence hereafter ; and this unfitness stamped with immortality,— the difference between a soul saved, and a soul lost.

The difficulty in our profession is not the want of quickening motives to earnestness and activity, but that hateful tendency to meet these motives with cold, dry analyzing and catechising of the understanding, without giving them their legitimate access to the sensibilities and the will.

Then, too, you should be affected by the consideration of your own highest interests. Do you seek for the highest form of personal development ? It will be found, not in making theology a mere instrument of developing your intellectual power, not in making grand exhibitions of your intellectual force, furniture, and acumen, but in bringing your entire spiritual nature under the stimulating, humbling, elevating, refining power of the gospel, and into the most intimate sympathy with your Lord and Redeemer in the travail for the new birth of other souls.

Do you desire the highest form of happiness ? You will find it in forgetting yourself, sharing the feelings that brought the Son of God from the bosom of the Father to the manger and the sepulchre ; and in yearning over dying men, and exult-

ing over the new-born heir of heaven, the prodigal returned.

Do you aspire after honor and glory and immortality? Look to the day when crowns are to be distributed, and souls redeemed are to be the adorning gems of those crowns; when "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." \*

It is not to be denied that success will not be the sole ground of awarding the honors of the coming dispensation; but it must be admitted that indolence, coldness, self-seeking, will fail of those honors. The pound that gained five pounds insures the possession of five cities; and the ten pounds gained insure ten cities. Bountiful sowing is declared to be the precursor of bountiful reaping.

Paul exclaims, "What is our hope, or joy, or crown of rejoicing? Are not even ye" (converts under my ministry), "in the presence of our Lord Jesus Christ at his coming?" † "Dearly beloved and longed for, my joy and crown." It is very manifest that each converted soul will hold relations joyous and blessed, proportioned in honor and affection, joyousness and thankfulness, to their mutual relations in this life as convert and instrument of conversion.

Oh! the gratitude of one hour in heaven will compensate for all the sacrifices of Henry Mar-

\* Dan. xii. 3.

† 1 Thess. ii. 19.

tyn, the toils and tears of David Brainerd, the labors of the longest and most wearisome life.

Covet, then, dear brethren, covet earnestly, the best gifts, the gift of quickening slumbering churches, of calling the dead to life, of moving whole communities to an earnest seeking after God.

Desire is the second requisite to secure this great blessing. It was the pressure of this desire that brought from Paul the exclamation, "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh." \* David Brainerd says on one occasion, "Thus I spent the evening, praying incessantly for divine assistance. What I passed through is inexpressible. There appeared to me nothing of importance, but holiness of heart and life, and the conversion of the heathen to God. I exceedingly longed that God would get himself a name among the heathen. All my cares and fears and desires of a worldly nature disappeared, and were, in my esteem, of little more importance than a puff of wind."

We witness much of the same feeling in the prayers of Dr. Griffin for his daughter's conversion, and in the feelings of which he speaks, when entering the pulpit on a certain occasion : "I could scarcely stand erect under the burden of solicitude for the salvation of the people. The agonies of that hour can never be told." And Brainerd's

\* Rom. ix. 2, 3.

prayers for his poor Indians display this feeling as strongly as his declarations. In the Reformers, in Martyn, Harriet Newell, Whitefield, Judson, and Lyman Beecher, we witness intense emotions, that command our reverence even more thoroughly than our sympathy. There we discover that yearning and longing for the conversion of souls, and for the manifestation of God's glory, which generally constitutes the first human stage of a genuine Revival.

This feeling naturally induces the employment of means adapted to secure the object. The first and chief of these is,—

3. *Prayer.* Sometimes the attainment of a higher life is the prominent object. And perhaps this is the most desirable beginning. To deal thoroughly with one's own heart is a good preparation for attempting to improve other men's hearts. Seeking to be filled with the Holy Ghost, to be fully consecrated to the Lord's service, to obtain a tender, penitent, lowly, loving spirit, is a movement in the right direction for benefiting our neighbors. But God alone can give this blessing ; so that the prominent feature of every true Revival is prayer. Earnest and persevering prayer has been kept up by one or more persons in the community where a Revival is enjoyed. A Revival without accompanying prayer is an impossibility ; and without antecedent special prayer, has probably never occurred.

Even the Revival of Samuel's day was preceded

by the prayers of his mother, and then of himself and other true-hearted Israelites. As we are informed, during that long, dark period while the ark was detained at Kirjath-jearim, "all the house of Israel lamented after the Lord."\* Then came the blessing; and "the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

We look back through the ages past, and behold, from time to time, persons possessed of an extraordinary zeal for the kingdom of Christ and the salvation of the lost, coming often to the throne of grace, and—in the spirit of Elijah, of Jacob, of Him who frequently arose before it was yet day and prayed—asking and pleading for the coming of that Spirit in his power to revive the languid heart of the Church, and renew those "dead in trespasses and sins."

In Oroomiah, to prepare the devoted missionaries for the work of prayer, the first stage of that memorable season of grace upon which they were soon to enter in 1845, they were brought into extraordinary trials, such as made them utterly despair of defence or success from their own strength. Unusual insensibility prevailed in the school on religious subjects. This the missionaries made an occasion, not of discouragement, but of extraordinary prayer.

Prayer, however, is more than words. It is the

\* 1 Sam. vii. 2, 4.

utterance of the most profound and fervent desires of which the human heart is capable. When the Spirit of the Lord makes intercession, it is said to be "with groanings which cannot be uttered," because uttered groans are not the deepest.

Intense desires, thorough conviction of unworthiness, entire dependence on the sovereign will of God, entire confidence that he will fulfil his promises,—these are the salient elements of the first stage of a Revival, found oftener in the cabin than in the palace, in the pew than in the pulpit.

On the first Monday of the new year, which was devoted to fasting and prayer, the missionaries ascertained that some of the pupils had begun to pray for themselves. That day the tide of salvation began to flow. That day the reapers put in their sickles; and many and rich were the fruits of the harvest-gathering to the glory of the Lord of the harvest. At least fifty of these precious souls were then, by their free and cheerful choice, consecrated to him forever.

But there are grades of prayer. Perhaps the highest kind is intended by the phrase, "praying in the Holy Ghost."

In order to pray thus, the mind must be filled with his light, the heart fully subjected to his control. Living in the ordinary state of religious feeling and purpose does not comport with such praying. In this state the peculiar features of the Christian life and spirit all come out into a more

vivid manifestation. Repentance is deeper than usual. The soul lies, subdued and prostrate, in the presence of infinite purity, under the sense of its own vileness. Sin is more than ever loathed, abhorred, renounced. The heart is anew detached from earthly objects; the glory of God's attributes, of Jesus' person, is more distinctly recognized. Compassion; earnest solicitude for men's souls; distress at abounding wickedness, and the cruel plottings of Satan; faith in the divine promises so rich, so full; a readiness to do and endure and sacrifice whatever the cause demands,—these feelings accompany praying in the Holy Ghost.

This state of feeling, then, leads uniformly to social prayer. In addition to the regular assemblies for prayer always, such Christians seek to meet together, more frequently and less formally, to plead the promises of God.

You remember, that, in Ireland, the recent great awakening manifested itself by four young men, living remote from each other, who met for prayer at a central place. This schoolhouse became the radiating centre of the heavenly influence for the whole country.

Prayer, to be prevalent, must express right desires, deeply felt, embracing just those things which God alone can do.

As we have seen, man is dependent on God for the Revival of religion in two directions: the one is the vast range of influences which prepare the

way of the Spirit's work, and co-operate with his action. This opens a wide field of observation. In studying minutely the history of Revivals, you will have occasion to notice that the forms of man's dependence are very numerous. Innumerable atoms of light constitute the one sunbeam that shines for a day on a plant: so there are countless emanations of the divine power, affecting men through their nerves of general sensation,—the brain, the stomach, the vision, the hearing,—combining sometimes to produce favorable religious results, but sometimes unfavorable, through the perverseness of the human heart. Sometimes a Revival depends, for its introduction, on one person; and every thing depends more or less on the condition of both his body and his mind.

The progress of a work of grace is quickened or retarded by a multitude of external influences, which Providence alone can control. The health of one, the financial condition of another, the state of some family, a book, a sermon, a conversation, may powerfully affect a Revival.

And so, too, of the conversion of sinners: external influences have a most important place, because the person to be converted is a compound of matter and mind.

Mr. Nettleton is reported to have said that the funeral of a distinguished man had so absorbed the attention of a village, that the Revival came to an end there.

To show how little things can be employed by the Holy Spirit to secure the conversion of a soul, I will mention a case.

A student in Union College was invited to go and hear a certain preacher. He refused, from utter indifference to his spiritual interests. His friend awakened his curiosity by a remark about the curious form of the building. He went to the house of God, but paid no attention to the services. Just as the preacher was about closing his address, the young man looked out into the churchyard. One of the last leaves of autumn hung trembling in the breeze. That leaf caught his attention. Gazing at it, he observed it to tremble. Presently its hold on the tree was broken. As a flash of lightning, the sermon of the leaf struck his spirit. "Emblem of my soul!" he almost exclaimed. "I shall soon lose my hold on life, and go down like that leaf. But where shall I alight?" A train of thought then commenced which will run an eternal stream-life of joy and praise through the ages of eternity.

See, then, the ground of prayer from merely this point of view. We are dependent on the providence of our Saviour for our mental frames; and so are all our neighbors. Whether we shall think with clearness and concentration, with earnestness of purpose, whether our physical endurance shall be sufficient to bear the strain of deep religious feeling, depends not on ourselves.

The state of the public mind, too, is a matter of great moment in this connection. But who shall control the mighty currents that sweep over the face of society, unless it be He who regulates the swelling and subsiding tides of the sea? When I returned from Europe in 1839, I was conscious, in all public services, of the impulse on the people's minds; first from the financial trials of that year, and then from the awful destruction of the steamer "Lexington" on Long Island Sound.

Indeed, so delicate a plate is the human spirit, when Providence has submitted it to a process illustrated by that of preparing a photographic plate, that the mere movement of a preacher's hand, or the inflection of his voice, may powerfully impress the spirit for good or for evil.

Here, then, is an occasion for prayer to Him who "doeth according to his will in the army of heaven and among the inhabitants of earth." He holds the winds in his fist, and he directs our steps. Therefore it is right to pray to him for favoring circumstances, the removal of embarrassments, the raising-up appropriate instruments for the work.

But especially must we pray for the Holy Spirit. This arrangement of divine wisdom and love is made prominent in the Scriptures, that the coming of the Holy Spirit to renew the dead in sin is intimately, if not indispensably, connected with the prayers of believers. And the records of every Revival, so far as we know, contain the illustration of this fact.

The apostles must remain in Jerusalem fifty days after the Lord's resurrection, and ten after his ascension, before they could commence their work under the baptism and power of the Holy Ghost. But what were they to do in Jerusalem?—lay out a great scheme of ecclesiastical organization, form a great institution for sending out and sustaining preachers? or was it to prepare sermons of great power and polish? No: important as any or all of these may be for the Church in subsequent ages, these men were then to do but one thing,—pray. Thus the Christian Church began her glorious career, her march to ultimate victory, not in her might, but in her weakness, not in displaying the power of her ministers, but in feeling her sole reliance on an almighty agent.

Prayer is one of the most wonderful features in that wonderful institution, the kingdom of God. Just imagine a creature of yesterday inviting the all-wise God to incline his ear, and listen to him! And yet so it is. Prayer is welcome to that ear, whoever on earth may grow weary of it, or despise it.

A praying pastor must be to the angels a profoundly affecting spectacle. To the people he appears a man of strength, able to counsel, reprove, encourage, strengthen them: before God he is “a worm, and no man,” crying in his weakness and unworthiness; a priest, carrying each precious name on his breastplate. Humbled, emptied of

all high thoughts, of all self-complacency, burdened with the weight of immortal spirits, he has come to plead for that divine power which alone can qualify him to preach aright, which alone can convince men of sin, and lead them to Christ. This is the work in secret seen of Him who seeth in secret, and rewards with open benedictions our secret prayers.

Among the first pastors of the Scotch emigrants settling in the north of Ireland was Blair, a man of grand physical proportions and yet grander mental structure, — as a contemporary says, “Thoroughly learned, of strong parts, deep invention, solid judgment, and a most public spirit for God. This man was favored with extraordinary success. He passed many days and nights in solitary prayer, and many with others, and was vouchsafed great intimacy with God.”

- Extraordinary success in the pulpit is well worth extraordinary supplication in the closet.

The next step we may indicate is, —

4. *A renewed consecration of themselves by pastor and people.* And to this step there are these inducements. Former consecrations may have been incomplete; or, if complete, they have not been sufficient to hold the ever-gravitating heart and will up to that unearthly elevation. On that account, a renewal of consecration is very desirable; for our weakness in all Christian work is a weakness of purpose.

But, if it were not so, we are never, two successive years, intellectually in the same position. Our views of truth and duty are, or ought to have been, expanding. Consecration to-day means more, comprehends more, than it did, or was possible to mean, a year ago. The world may have a hold upon the heart, self may have had a lurking-place, not discoverable by the light of former days.

A pastor setting apart a day to the work of renewed self-consecration; searching for his motives in all former labors; looking at the claims of his Lord, his church, and a perishing world, on his sympathies, his labors, and his prayers,—is taking a step in advance in the great work of his office. A pastor, with the utmost deliberateness, thoroughness, and solemnity of which he is capable, going to the gracious Friend and Lord who redeemed him by his own blood, and yielding himself to be fully employed in saving the lost, renouncing every ambitious hope, every selfish end,—such a pastor is doing more in one day than he could in a lifetime of mere perfunctory intellectual labor.

Consecrated pastors are the world's great want; for into their hearts, from which the world and monstrous self have been ejected in the King's name, the Holy Spirit enters.

In 1679 the Massachusetts Government called a synod of all the churches in the colony to answer these inquiries: What are the evils that have provoked the Lord to bring his judgments on New

England? What is to be done to remove these evils? Among the answers to the second inquiry was this, The churches are advised to make an express and solemn renewal of their covenant with God and one another. The result is thus described by Cotton Mather: "Very remarkable was the blessing of God on the churches, not only by an advancement of holiness in the people, but also by a great addition of converts to their holy fellowship. And many thousand spectators will testify that they never saw the special presence of the great God our Saviour more notably discovered than in the solemnity of those opportunities." (Christian History, book v.)

In 1704 we have a record (Christian History, i. 110), in which we are informed what points were specified in the covenant then made. It referred specially to the sins of frequenting taverns, idleness, irreverence in worship, neglect of family worship, promise-breaking, slanders. The covenant was read in the morning; "they standing up as an outward sign, to the rest of the inhabitants, of their inward consent. In the afternoon, all standing, each one brought his name on paper, to have it entered on the church-record."

A copy of the covenant used in Northampton in 1741 is preserved (Edwards's Life by Dwight, chap. xiii.). It is very minute, extended, and solemn. In Boston, in 1865, the Congregational churches united in a solemn renewal of their covenant. It was

done with much seriousness, and manifest benefit. And yet it appears as if we had merely commenced the work, so far had our churches declined from that state of intimate communion with God, and full consecration to our Saviour, which characterized the founders of the New England churches. Let it be fully understood that the Lord accepts not the lame and the halt, but demands the full donation of all.

When the steps have been taken which secure the soul's peaceful relations with God, and unre-served consecration to him, it is prepared to enter upon the outward and aggressive stages of the work.

But, before considering that, we may refer to —

5. *Mutual confession.* Alienations and unsettled controversies among brethren are so entirely contrary to the spirit and precepts of the gospel, that, where they exist, the Holy Spirit must be greatly hindered by them. These are a portion of the descendants of Achan, who, by his one unrepented sin, paralyzed the entire military power of the nation, and threw it into the hands of its enemies. The Saviour expressly declares, that, before we offer our gift or prayer, we must seek as far as in us lies to be reconciled to an offended, and forgive an offending brother.

## TENTH LECTURE.

### PRACTICAL SURVEY (*continued*).

WE are now to consider—

6. *The external or aggressive work*; the form of which depends much on the providence of God. When Dr. L. Beecher went to Litchfield to reside, he was in precisely the mood of mind that harmonizes with the introductory stage of a Revival, without reference to any particular measures. “From the first,” he remarks, “I preached for a Revival.” And, by way of contrast, he observes in the same connection, “If any ministers came to town, I did not want them to help me, did not ask them, not a single one. They would have struck forty miles behind.”

This may appear arrogant to some, and disparaging to his brethren: let them be assured it is not. Sermons prepared for an ordinary state of the Church are not adapted to her extraordinary states, any more than is a thanksgiving sermon for a fast day.

Successful laborers have generally appeared to act on these principles,—prayer must be increased in frequency, earnestness, and definiteness; personal address to the impenitent is now demanded; preach-

ing must adapt itself to the production of immediate results; every other interest and pursuit must be held subordinate to the conversion of souls. Very frequently the repeated renewal of covenant by the Church, and days of fasting, in advanced or in flagging stages of the work, have been very helpful.

Lay-labor characterizes increasingly our modern Revival, both in England and America. Yet we find, as far back as the middle of the last century, that some clergymen had discovered the value of this class of laborers. When the Church sinks down into a condition of torpor, the clergy are very prone to increase in zeal for their caste, in proportion as they decline in zeal for souls. Then they invent theories about the sacred office, which tend to make laymen regard it as intrusion, on their part, to exhort or instruct in religious meetings. But we have evidence that the glad tidings were heralded in the beginning by disciples not ordained as preachers. It was a noble reply of Moses, when one attempted to awaken his professional jealousy, "Would God that all the Lord's people were prophets!" \* When all the Church was driven from Jerusalem, they went everywhere, *εναγγελιζόμενοι τὸν λόγον*. And, except the apostles, we have no evidence that any of them but Stephen had been commissioned to preach; and he was then not living. Peter Waldo was a merchant of Lyons; but he blew the gospel-trumpet, and prophesied effectually in the valley of dry bones.

\* Num. xi. 29.

The Rev. Mr. Robe, pastor of Kelsyth, Scotland, a cautious man, thus writes concerning the Revival in 1742. In the parish of Badarnock, the pastor having died, "The Lord hath honored their schoolmaster, James Forsyth, to be greatly instrumental in the good work among them." Then, after expanding this point, he adds, "I have been more particular in this article concerning Badarnock, where about one hundred have been awakened, that we who are ministers of the gospel may learn from this not to be lifted up from any success we may have in our ministry, seeing that, though the Lord maketh effectual the preaching of the Word, yet he also blesseth the reading of the Word by schoolmasters and others, and that he can, and doth sometimes, make use of instruments weak and inconsiderable, for beginning and carrying on a good work upon the souls of men, while men of great gifts are not so successful."

Pres. Edwards remarks, that "some laymen are in some respects under greater advantages to encourage and forward this work than ministers." Richard Baxter says, in describing his labors in Kidderminster, "One advantage I had was through the godly people of the place, who thirsted after the salvation of their neighbors, and were ready to exhort men, and teach them how to pray."

Dr. Julius Wood thus testified to Free Church general assemblies of Scotland in 1860: "From one hundred and sixty-nine returns from the

churches, eighty-six report Revivals in their congregations. I cannot help observing, that one great means of awakening seems to have been the communicating intelligence of what the Lord has done in other places. I find, in almost all the reports, that this was done with the most blessed results. The information interested the people, and brought the thing home to them: they felt it was a reality; and it excited a desire to benefit, and it led them to use the means God has appointed for obtaining the benefit."

In 1743 the Rev. John Porter ascribes the beginning of a Revival in Bridgewater to two young men returning home from the Revival in Yale College, who convened their friends, and related what they had seen there.\* The same instrumentality was prominent in spreading the sacred influence in Ireland.

Within a few years there have been some very encouraging movements made by young men's associations and the Christian Commission. They have been diligent in holding conventions, not for business, ecclesiastical or benevolent, but directly to promote Revivals. And the success has been very cheering. I have not indeed heard of as strong social impulses from them as in former Revivals: I trust this is not degeneracy, but that Revivals are only changing their form, as every social movement must, from age to age. Cheerful-

\* Great Awakening, 129.

ness, joy, brotherly love, unsectarian fellowship, particularly distinguish these later movements; and I see not that this type is lower than those of a sterner, more heart-searching, and heart-breaking character.

The labors of our brethren and sisters are becoming more and more valuable.

But I would particularly notice two directions in which the aggression of the Revival should be pressed,—the fireside and the Sunday school. It is the time for parents to renew their covenant with God, and entreat him to quicken their faith in his promises,—precious season for parents, when the Church is moving forward with new vigor, when the cloud of prayer is swelling, when the very atmosphere seems to be filled with God's presence, and the Holy Ghost is nigh in peculiar power. Now every thing aids paternal efforts for the salvation of their children. Now the current of feeling in the parish is running heavenward. Now the topics of the pulpit are chosen with reference to arousing the careless, aiding the inquiring, bringing the lost to their Saviour.

In these circumstances, let the domestic arrangements, business, amusement, social visiting, all be made subordinate and subservient to this one great interest.

And, in a measure, these considerations should powerfully affect the teachers of children. Every thing now favors direct concentration of prayer

and effort. Now may be the harvest-season after a long seed-time. Now more may be done in one interview to bring the soul to the great decision than could be accomplished in years of toil before. This is no more disparaging to the past than the oak is to the acorn.

But the Saviour recognizes the fact that there are seasons of peculiar privilege and responsibility, the signs of which we are bound to observe.

A very important question here meets us. It may be thus stated : as the periods of most eminent success in converting men have been connected with continuous, even daily, labors to this end, is it obligatory on the Church, or even expedient for her, to have daily, systematic efforts, and especially public religious exercises, aiming at the result ?

To sustain a theory, we have heard persons make statements concerning great Revivals, that they accompanied the ordinary services of the sabbath, and a few other exercises. I can only say in reference to this, no great, widespread Revival was seen on this wise. It was not so in Ezra's day, when the people forsook their ordinary avocations, and for days stood in the rain to hear the reading and expounding of their long-forgotten book of the law. It was not so when the apostles preached daily, and the people were constantly in religious meetings for worship, instruction, and exhortation.

So the apostles spread the gospel, and founded

the churches of the New Testament throughout the empire. The term "daily" will be found in connection with the saints assembling in the temple, and the apostles preaching.

Dr. Lardner, says, "At first the churches assembled *every day*." Chrysostom, in the fourth century, thus laments, "It makes me sigh to the bottom of my heart to see the daily services beginning to be neglected."

Pres. Edwards desired a restoration of the daily service. He even declared that "this alone would secure the constant presence of the Holy Spirit, and the light of his countenance, and keep the Church awake, active, and successful as daily laborers for the salvation of men."

My judgment inclines to the middle position, between the two extremes. The primitive laborers occupied a very peculiar field, and cannot be our patterns in every particular.

Whitefield and the Wesleys, Edwards, Nettleton, and others, carried this out just as long as they found it successful. But I have known churches and preachers determined to continue holding their daily services after the Revival had passed its culminating point. They appeared to me to do more injury than good. This, however, may have been owing to their having grieved the Spirit to leave them to empty ordinances.

These are considerations to be weighed on the other side. The novelty gives a temporary interest

to these exercises. They tend to physical exhaustion, and are thus exposed to a mental re-action. There is, then, not the need of them in Christian communities, that there was among Jews and Pagans at first. Books, religious papers, Sunday schools, have furnished the people with instruction and impulse, which then could come only through the public oral address.

And then it must be agreed, on all sides, that it is not a matter of duty, as God has not required it in his Word. I am therefore inclined to believe, that while the ordinary services of the sanctuary suffice for ordinary seasons, yet there are times in religion, as in agriculture, when every power should be concentrated on sowing or reaping.

How many sermons a day, and of what kind, each one who conducts the services must judge for himself. But there can be no question that there are seasons in the spiritual world, as in every other department of life, when concentrated interest and labor are called for, and promise peculiar returns. A heart alive to the welfare of immortal souls, and constantly looking to God for light and guidance, we must believe, will judge rightly on this point.

I have frequently been requested to give more specific directions. Allow me, then, to suggest our mutual relations. I aim to assist you in distinguishing general principles from specific counsel or rules. If I should attempt to bind your future action by

rules founded, even legitimately, on my own experience, I should probably mislead you, because specific rules are the statements of general principles modified by circumstances purely local and temporary, and by peculiarities entirely personal. Following the rules of a leader, you become partisans, formalists, and conservatives, even if your leader should be a radical. Acting on eternal principles, rigid in your obedience to them, free in the modes of applying them, exercising your own independent judgment in humble dependence on God, constitutes true Christian independence.

I have, then, no rules to offer regulating the frequency of meetings; but I state the principles that belong to the subject. The attention of the people ought always to be held supremely to religious truth. There are seasons when their attention should be absorbed in them. Preaching, conference, praise, prayer, exhortation, and direction to inquirers, must be so employed as to secure a continuous impression on the public mind, and the personal application of the truth to each specific case, according to the personal necessities of it. That is the ideal to be aimed at. The evils to be avoided are physical exhaustion, yielding, on the one hand, prematurely to unfavorable indications, on the other, pressing forward in a direction in which the Holy Spirit does not accompany you. Thus you see you are to be thrown upon your own judgment, under the Lord's immediate guidance;

and all the benefit of human advice is, that it aids you to discover the general principles on which you are to act in specific cases.

Another question then arises, Who shall preach? The pastor may feel that he cannot meet the demands of the times, and must, therefore, be aided from without. But the laborers are indeed few who do the work of an evangelist among pastors, judiciously and efficiently.

#### EVANGELISTS.

As to the order of men called "evangelists," there are various opinions. An evangelist is a preacher without pastoral charge, and not seeking it, but intending merely to preach. I inquire first,—

Should the churches raise up, train, and support such an order of men?

That the ascended Lord gave some evangelists is expressly affirmed. And Philip and Stephen were such.

Then, in later days, Luther was an evangelist: so were Whitefield, both the Wesleys, and all their lay-laborers. The missionary in foreign lands, or gathering churches in our country, is one. The apostolic office, too, involved the same function of preaching without the charge of a local church.

But we are inquiring about a particular class of this order,—men to labor occasionally with pastors within the bounds of their pastoral charge.

Two societies, at least, have been organized to

raise and support such an order. But the Head of the Church has not granted encouraging indications of his favor, sufficient to give any prominence or permanence to the experiment: in fact, so many difficulties surround the subject, that I cannot take that side at present.

Another inquiry is, Should any man take this office upon him? I would say, Do not seek the office; for there is none in which more grace is needed, and to which, it seems to me, a more special call is necessary. On the other hand, if like Mr. Nettleton, who was preparing to enter the field of foreign missions, you find yourself led by the invisible hand directly into this form of labor, go, nothing doubting.

Should an evangelist receive a formal ordination or recognition? Before he is known to the religious world, some pastor or church, at least, should indorse him.

Should a pastor or church employ such helpers? and, if so, when? Some have resolved never to employ them. I should not dare make that resolution; but I would be sure the time and the man had come, before employing such assistance.

When one is employed, the pastor should hold the reins, giving the helper full scope within prescribed limits. Do not depend on him, or any other man, to do your work; nor look, in ordinary circumstances, for help, except to your own flock, or to a neighboring pastor, but chiefly to your

ascended Lord. Trust him; prove him by earnest prayer, submission, and expectation.

What are the indications that an evangelist should be employed? They may be these,—one, or all: the pastor feels an impulse, which, he is conscious, his own labors cannot be expected to follow successfully. This must be felt: description cannot make it known, unless you have felt it. The Church have the same impulse, which the pastor also knows he cannot work effectively. Then, again, an evangelist can be procured who has substantially the qualifications which the field and the times demand. Employ him.

#### OTHER INSTRUMENTALITIES.

Among the various devices of a holy ingenuity to make the most of a Revival-impulse for the glory of God and the good of men, you may find these,—the selection and judicious donation of books and tracts suited to the various shades of feeling then existing; the visitation of families by the most awakened and discreet of the church; the gathering together by families to seek a blessing. Letters have been very useful at such times.

The inquiry has been made, What books are best adapted for this service?

To the pastor may be recommended, James's "Earnest Ministry," "Words to the Winners of Souls," "Reformed Pastor" of Baxter.

For the church, "Words to the Winners,"

"Earnest Church," "Memoir of Mary Lyon," "Daniel Safford," "Power from on High," "Power of Prayer," "Ephesus."

For the unawakened, "Leaflets," and many earnest tracts, "Jerry and his Friends," Baxter's "Call," Doddridge's "Rise and Progress," Allein's "Alarm," "Waiting Saviour."

For the awakened, "Come to Jesus," "How to Repent," "A Saviour for You," "Behold the Lamb of God."

For converts, "Apollos," "Christian Culture."

7. *Preaching.* We turn, now, to the constituted messenger of God to a particular community, and to his preaching.

The importance of a Revival in a minister's heart, the descent of the divine impulse upon the pastor, even Gabriel cannot fully estimate. A quickened minister is a polished mirror let down from heaven to pour its reflected beams on a sleeping church, a benighted, sensuous world. His sermons are echoes of Sinai and Gethsemane, of hell and heaven. His unpremeditated addresses are powerful appeals to slumbering consciences, or minute, appropriate directions to the inquiring spirit. His prayers are as the coming together of heaven and earth. He really beholds the eternal Majesty. He converses with the Most High in reality; and men feel that prayer is real,—the highest privilege and honor conferred on man.

Pres. Edwards remarks, that zeal and resolution

are indispensable to the highest exercise of the functions of the ministry. He says, "A man of but ordinary capacity will do more with these qualities than one of ten times the parts and learning without them. Those that are possessed of these qualities commonly carry the day in almost all affairs. The very sight of a thoroughly engaged spirit, together with fearless courage and unyielding resolution, goes a great way toward accomplishing the effect aimed at." He attributes Mr. Whitefield's success greatly to these qualities. "When," he says, "the people see these things in a person, and to a great degree, it awes them: it seems to them they must yield. But while we are cold and heartless, and only go on in a dull manner, we shall never do any good."

Observe, however, that it is not a legitimate inference from this, that immediate, visible success is the uniform test of fidelity and efficiency. All here affirmed is, that they who have such success are men in earnest.

The most eminently successful pastors seem to have been distinguished by these features: they were peculiar in their spirit, their prayers, their preaching, their collateral labors, especially in enlisting others to labor. They live under the impulse of the truths they preach. They pray without ceasing, for definite blessings, for immediate blessings, for rich blessings. They study the mystery of prayer in the Scriptures, that they may

acquire science, and learn the holy art of an eloquence which reaches the heart of God. Their eye is fixed on the eternal throne. Vain, in their estimation, is all human agency, apart from the vouchsafed power of the Holy Ghost. They wait for the promise of the Father: and receive power after that the Holy Ghost is come upon them. Filled with that spirit, clad in the whole armor of God, they go forth in the name of their King, to conquer by the might of weakness and the power of faith. Hell trembles at their coming. As Paul describes it, the unbeliever feels, “the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.” \*

Their peculiarities may probably be comprised in the following particulars,—their aims, topics, tone, style, and impressions on men’s minds.

Their *aims* distinguish them from other preachers generally. They seek to produce immediate and radical changes in their hearers. Once they may have sought to be considered learned or eloquent, to make themselves and their sect attractive; now they rise totally above that. To save the lost was their Master’s aim; and it has become theirs. Other preachers may be distinguished, some as doctrinal, some instructive, hortatory, eloquent, edifying, consolatory. But there is such a distinctive form of ministration of the Word, that it just as much

\* 1 Cor. xiv. 25.

requires a distinctive title, and with equal freedom from invidiousness, as the doctrinal or the eloquent. One aims to build up himself ; another, his denomination, to attach men to him and his party ; another, to do good in a general and indefinite way ; a third, to discharge his duty without much solicitude about results. Then surely we should distinguish to our thought, and by some appropriate epithet, a very different form of preaching,—that which seeks to revive the slumbering, and convert the unconverted, and stimulate inactive Christians to work.

The aim of the Revival-preacher, then, is to produce *immediate* and *personal* results. There are souls in that community to be brought to an immediate decision on the point at issue between them and their Creator. There are families in that town to be revolutionized in their modes of life, and all that speedily, not by the might of preaching, but by the power of God's Spirit using adapted preaching. "He that winneth souls is wise." There is no wisdom out of heaven comparable to his.

This preacher begins with his Saviour. In his presence, and under his inspiring smile, he takes a commanding survey of the field, getting light from every quarter, vigilantly watching the action of minds under the extraordinary pressure, the currents of thought that are passing through men's minds, searching what stumbling-blocks there may be, what form of opposition Satan is starting.

He aims first at the Church. They are in three classes,— the cordial, the indifferent, the opposed. He aims to cheer the earnest, to create a public sentiment which shall sweep the indifferent on its mighty current, and drown opposition. He aims to make the gospel, not a bouquet of flowers, but an instrument of prodigious power in the hands of its author; not a sweet strain of music to entertain an audience, but “a fire and a hammer” to break and melt the quartz, that the gold it contains may come into circulation.

A true Revivalist has his mind filled with Bible models, and Bible views of preaching. He remembers Noah preaching just two doctrines,—a deluge and an ark. He has listened to Jonah in the streets of Nineveh, to Isaiah and Ezekiel, to Hosea and Malachi, to John the forerunner, to our Lord and the apostles. They all aimed at very definite and immediate results.

He has examined the descriptions of the Word by its own inspired authors. It is a fire and a hammer, perfect, converting the soul, a light to the feet. He hears Paul say to the Romans, Though your city is mistress of the world, though your emperors are worshipped as present deities, though you are elated by your pomp and luxuries and victories, yet “I am not ashamed of the gospel,” which you statesmen, philosophers, and wits despise; for “it is the *power* of God unto salvation.” To the Corinthians he says, “We preach

Christ crucified, the power of God and the wisdom of God." He says to the Hebrews, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing" &c. John saw the Lord in his glory; and "out of his mouth" went this sharp, two-edged sword.

This preacher is unwilling that the lightning of heaven should become a summer fire-fly in his hand. One of much experience and success thus speaks on this point, of a right aim in preaching: "I believe that an early commencement and pursuit of an earnest study of the Bible, in connection with a long continued experience in Revivals, and an habitual aim, in my ordinary sermons, to reach the heart and the conscience at every stroke, and the habit of striking out, in review, every clause and word which was not subservient to that end, are among the most efficacious means of forming my present manner of preaching, such as it is."

The *topics* of revival-preaching are also peculiar. Not that all faithful preachers do not present the same truths as they; but this class of preachers see what others seem to overlook, or not so much regard,—that a certain portion of truth in Scripture is adapted to produce conviction, another repentance, another acceptance of Christ, and so on. For instance, I began my ministry under this conviction, and, accordingly, drew out on four pages of paper a series of topics under these four heads: conviction, conversion, sanctification, eternal salvation.

Dr. Payson, in the opening of a Revival, preached from, "Confess your faults, one to another, and pray one for another." At another time, he opened with, "the stumbling-blocks." Pres. Edwards recommends that topic, as also meekness and forbearance, heart-searching by the believer, fasting and prayer, fidelity in moral duties, as important agents in advancing the work of God. Dr. Porter says, that preaching at such a time should be distinguished by being eminently evangelical, methodical, biblical, fervent, pungent, instructive, plain, doctrinal, and practical.

Mr. Finney states his method to be, first, to inform himself on two points,—where his hearers are at the time doctrinally, and where they are spiritually. If they have been under the influence of the doctrine of God's sovereignty very prominently, he would preach responsibility. If he were in an Arminian atmosphere, he would show God on the throne. But more particularly, his aim being to get false professors out of the way, and cold professors into the work of Revival, he generally begins with a thorough handling of the law, and awakening the conscience, raising the thoughts of the people to higher conceptions of God's requirements and the nature of true holiness, humbling the pride of men, chasing the soul out of every false refuge, and urging an immediate surrender to the Lord's supremacy, and an immediate acceptance of his grace.

It seems to be the testimony of those whose records I have consulted, that men of various theological schools agree in the results of their preaching, while, from local causes and their individual theological views even, they differ in the selection of topics. In the hands of some men, the sovereignty of God in election and regeneration is a Damascus blade, a crushing mountain to human pride. Others never present it without a paralyzing effect, awaking resistance, and discouraging the action of the human will. The Calvinist and the Arminian, Whitefield and Wesley, are both owned of the Master in the work of converting the soul.

A certain Revival was conducted under "the soul-humbling doctrines which exalt God, and stain the pride of human glory," — the holiness, extent, and inflexibility of the moral law; our depravity and our dependence on God; his sovereignty and universal dominion; the special agency of the Holy Spirit; mere grace through Christ the only ground of pardon, — these truths, one says, were like "the fire and the hammer that breaketh the rock in pieces."

Another says, "No preaching seems so effectual to drive men from their hiding-places as to tell them plainly that they are eternally undone if the unpromised mercy of God is not displayed in their favor; that they have not the least claim on God, and, if he does not exercise mercy toward them, they are lost forever."

Pres. Edwards remarks, "I never found so much immediate saving fruit in any measure of any discourse I have offered to my congregation, as some from those words, 'That every mouth may be stopped ;' endeavoring to show from thence that it would be just with God forever to reject and cast off mere natural men."

Dr. Porter says, "There is a kind of Antinomian orthodoxy, which abuses the doctrine of divine sovereignty by so representing man's dependence on it as virtually to excuse him from all obligation to obey the gospel."

The extremes of this subject he states to be, "on the one hand, making it appear that there is no connection between a faithful, powerful exhibition of the truth and the sanctification of men's hearts ; and, on the other hand, making salvation depend entirely on human agency, leaving no place for the sovereignty of God ; thus producing ministerial pride when success is granted, and utter discouragements when it is withheld." He adds, "The special blessing of God usually attends only that kind of preaching which exhibits in due connection the accountability of sinners, and their dependence on divine grace."

I think he is with the Bible until he calls "the direct agency of the Spirit the doctrine of the Bible ;" for he virtually affirms, that the Bible speaks of man as regenerated, first by creative power, then by moral force through the truth. The

Bible makes no such statement, so far as I can discover.

Brethren of his school make the doctrine of regeneration to be a twofold operation of the Spirit. We find but one in the Book. "He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."\*

But theology is not assigned to me here. I am inclined to the conclusion that no routine-preaching will be the instrumental cause of a Revival. There are certain principles to which the sovereign Spirit conforms his operations; and it is our wisdom to discover and conform to them.

But it should be here remembered that a pastor and an evangelist occupy very different positions. The former cannot always preach in one strain. The demand for variety in pulpit-ministrations is not the result of fickleness, superficialness, always, but results from the human constitution made in God's image. He delights not in monotone. He has made not two of the innumerable millions of leaves just alike. The word we preach is profitable for several results,—for indoctrinating, instructing, reproofing, converting, and consoling. The pastor, then, must judge when he should concentrate his power on awakening the minds of his people, and when on consoling and guiding.

But probably the best use we can make of the history of our predecessors in this blessed work

\* 1 Pet. i. 3.

is to get their tone of feeling, their point of view of the work itself, and then we must look for special guidance when we come personally to a new specific Revival.

I say the *tone*; for the tone of feeling, with its appropriate manner of utterance, may, on the one hand, utterly misrepresent the truth we are preaching, or give full scope to all its light and all its power. Logical proof of eternal punishment may make hearers become Universalists. As John says of confessing Christ, I would say of preaching retribution in hell: "No man can preach the damnation of a soul but by the Holy Ghost." Addressing the intellect alone has no tendency to subdue the heart. You that would shudder to see one of your audience in the anguish of delirium-tremens must not talk in cold blood about "the quenchless fire, the undying worm, the weeping and wailing, and gnashing of teeth."

And, probably, a deep feeling of the evil of sin in the preacher's heart is more convincing than any intellectual proof of damnation, and tends more to produce repentance in his hearers.

Mr. Robe of Kelsyth says, "In preaching on regeneration, I had more than ordinary tenderness merely in reading the text, and could scarce do it without tears." That is one great element of pulpit-power.

A preacher once opened a successful course of Revival-preaching by showing that Christians ought

to be happy. In 1840 I had just left a scene of Revival in Philadelphia, and was called upon by Dr. Skinner, at a little prayer-meeting in New York, to make some remarks. I spoke from the passage, "Be filled with the Spirit." \* A powerful work of grace seemed to commence that night.

But Revival-preaching is equally peculiar in its *style*, being marked in its highest forms by solemnity tempered with cheerfulness ; reverence modified by childlike familiarity ; awfulness by tenderness ; profoundness by simplicity ; respectfulness by directness ; self-possession by earnestness.

The man no more appears pre-eminently the theologian. He has, indeed, soared to catch the lightning ; he has dived to find the pearls : but he leaves the ocean and the clouds in his study, bringing only the lightning and the pearls to the pulpit. He has studied his subject in the abstract : he now puts it in the concrete, of the intensest form. Doctrines have now passed with him from the region of cold intellectual contemplation, and become realities, the most momentous, absorbing, arousing, that the mind can contemplate. Every doctrine of theology now comes a burning lava-stream from the volcanic heart. "Is not my Word a fire ?"

Mr. Whitefield and Newman Hall complain about the reports of their sermons. But it must be so : the most effective preaching for the ear is not the

\* Eph. v. 18.

style of an author. Mr. Whitefield's sermons were "direct, abrupt, full of local allusions : his language was simple and colloquial, abounding in abrupt transitions, and strongly idiomatic. The reader misses the conversational manner, the tears, the tender, thrilling, persuasive voice."

Revival-preaching is also peculiar in its *mode* of presenting its topics.

It is said of Patrick Henry, that he used to fix his eye on a juryman to watch the effect of his speech on an individual. When the countenance indicated that conviction had been produced, he would leave him, and select another, and thus conquer them one by one. "The children of this world are wiser than the children of light."

The advocate pleading for an acre of land, the fisherman seeking a meal for his family, the sportsman seeking the life of a poor little bird, all exercise judgment, patience, earnestness, good sense ; while we who are laboring for the eternal life of souls often content ourselves with saying things men ought to hear, throwing our bait where fish ought to be and bite, firing where the birds ought to be, while, after all, we are getting no verdicts, catching no fish, bagging no birds. "No : why should we ? Is not ours a holy profession ? Are we not sent to make speeches, throw out hooks, fire guns ? What care we for verdicts, for fish, for birds, for souls converted !" Alas, brethren ! our hearts too often talk in that strain.

The climax of preaching to the unconverted may be illustrated by Grace Darling, dashing in her life-boat out into the raging sea. She must save them then, or never.

But does any one object to this view as favoring "sensational preaching"? What is sensational? That which produces feeling. Let us look for our guidance to two branches of human industry,—the medical and the histrionic. The physician has substances which he calls sedatives, and others, stimulants. Is he blamed by men of sense, because, in the exercise of his professional judgment, and under the responsibilities of his position, he determines to employ either? If not, may not our profession blamelessly do the same? Then the actor illustrates the case by contrast. One of the most irremediable evils of his profession is, that its sole aim is to produce emotion. And, when emotion is made the end, it is intellectually and morally ruinous.

The preacher who aims solely at producing emotion degrades the highest office held by man or angel. Let me explain briefly the place our adorable Creator has assigned to the emotions in the complex life and actions of responsible beings. The agreeable class are designed to induce actions which promote our own good and that of the race,—to accompany such action, and make it agreeable while it is useful.

The agreeable emotions in holy beings make the

sunshine of their existence. God is called a blessed Being. The agreeable emotions in him are supreme: the disagreeable emotions excited by the wrong-doings of his creatures are subordinate. The capacity for disagreeable emotions was given us that we might be deterred from evil, before, in, and after indulging it.

Now, if we inquire whether the Scriptures have emotion-exciting topics, agreeable and disagreeable, there can be but one reply. What, then, must guide the preacher in selecting them? He must aim, in preaching, to do just what God intended to effect in giving man his emotional nature,—keep him from evil, withdraw him from evil, incite him to be good and do good.

The emotions have a moral gradation among themselves. The lowest is the fear of pain; and yet that is not intrinsically, only relatively low. I do not believe Gabriel is degraded by desiring not to be an eternal sufferer. I can discover nothing low in fearing God's wrath, nothing unworthy of manhood in dreading the loss of the soul; for, if there were, I think Jesus would never have made the appeal that calls it into action. If it is low, it is only because the other emotions are higher.

The practical rule, then, perhaps to be deduced from these considerations is, that we must play on all the harp-strings of the spirit of man, aiming not at the entertainment of our hearers, but their eternal well-being.

## ELEVENTH LECTURE.

### PREACHING (*continued*).

I WOULD now describe some features, which, while they characterize all genuine preaching, seem to be indispensable for securing the largest results from the special presence of the Holy Spirit. It is (*a*) *Thought-quicken*ing. You are not going so much to show the people what *you* think on religious topics, as to make *them* think. That end must be held distinctly in the preacher's view; and the only means of accomplishing it is to express to the hearers thoughts that have awakened his own spirit.

The minds of the people are to be pressed or drawn out of their present torpid state. They must be driven from the holes in which they have been hibernating, whether for months or for years. But you can never strike fire from flint with cotton or wood: nothing short of steel will answer. The prophet gives this description of a certain class of preachers: "They sow pillows under all arm-pits." \* The business of true preaching is to remove those pillows.

In other words, a Revival is a state of quickened thought ; and no preacher can advance it by dull, stale thought. His own conceptions of divine things must be fresh and glowing. Thought merely borrowed, not digested, thought that went no farther than the preacher's memory, that made no glow nor sparkle as it entered the preacher's mind, will produce none in a mass of stupid hearers.

And this is the first delightful characteristic of a revived state of religious feeling, a quickened state of the intellect. The Scriptures to an awakened heart become like the winter sky to an astronomer. Every star starts his mind on an upward, onward flight.

A second element of true preaching. It is (*b*) *Enlightening*. The Holy Spirit, in his blessed influence, baptizes the whole immortal being of man. He quickens the intellect, and then guides it ; guarding it from the vagaries and delusions into which men, without his aid, will certainly fall. The preacher, full of the Holy Ghost, moves like a torch-bearer along the path of benighted men. Light glows around him, making things, before obscure and unseen, manifest.

He who is filled with the Spirit of the Lord throws light on the Scriptures. While he is speaking, the hungry are feeding on bread they never found before in particular passages ; the thirsty come to gurgling fountains in the King's garden, never before seen by them. The riches, the beauty,

the deep significance, of the Word, is revealed to their admiring eyes. They find it, to an extent wholly unusual, "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This was the glory of primitive preaching,—yes, of the preaching for three centuries, of the Reformers' preaching, and of that of the three centuries preceding ours. But we of the nineteenth century are falling back in some respects. There have been periods in which the sword of the Spirit was felt to have a keen edge every time it was handled, "quick and powerful."

Too many of our able men have not yet gone through Horne's Introduction and the Prolegomena. They are still feeling whether the Bible is really a rock, or thin ice, that they may venture to stand upon it with all their weight, and plant upon it battering-rams and fifteen-inch guns, and thunder at the gates of hell from it. They are still engaged in measuring the porch of the temple,—not yet standing before the Shechinah.

True preaching throws light on experience, and mounts even to the eternal throne; unveiling to man the thoughts, the feelings, the purposes, of the God of all holiness and mercy. It makes the cross, the mercy-seat, the judgment, heaven, hell, stand before the hearer's mind in the vividness of corporeal vision.

It especially throws light on present duty, dissecting excuses, exposing sophistries, unmasking

idols, revealing obligation, showing the believer just what the duty of the moment is, exhibiting to the sinner the sword of Damocles suspended by an unwinding thread above him, while Christ is holding salvation's cup to his lips,—and he must drink, or die! Such preaching is awful. Men swooned when Edwards stood like an angel from God, echoing words from the eternal throne.

The old preachers of the law used to make the services of the sanctuary the opening of the grand assizes of the judgment. We have no more of that now, but a good deal of dilettanteism in its place. We live too far from Sinai and from Gethsemane, busied with our alphabets and the questions of grammar and metaphysics.

This preaching is also (*c*) *Heart-searching*, penetrating the retreats of each soul, introducing men to themselves, unveiling many a chamber of imagery never before visited by the conscience of its owner.

It is a beautiful image the prophet employs when he says to the people, "Break up your fallow ground." The hard, matted surface of the heart must be ploughed and cross-ploughed before the seed can find lodgement there.

The preacher holds the plough, and guides it, while the Spirit of the Lord presses it through the entangled roots of many years' growth. Each one is led to examine his own sins, and observe his own position in God's sight. The minister is gen-

erally prepared for that by a previous ploughing in his own heart. Whitefield, Bunyan, Luther, Brainerd, strikingly exhibit that. Dr. Nettleton passed through a period of conviction which made him master of the conscience.

There are stumbling-blocks in the Church and the world to be removed, and these are personal sins of heart and life. "Prepare ye the way of the Lord," the herald proclaims. "Take up the stumbling-blocks out of the way of my people." Open transgressions of the law must be openly confessed and forsaken. All sin must be abandoned without parley or compromise.

I have heard of a church brought to such a sense of its unfaithfulness, that its members signed a confession which was read, as a confession before God, to the congregation. The effect was most salutary. The hearts of the impenitent were bowed in awe of this manifestation of judgment beginning at the house of God.

Often there are cases of backsliders who are not really penitent, only awakened ; not humbled, making a show of zeal. To them should be preached some heart-searching tests, that may silence their garrulity, and bring them to the cross.

True preaching is also (*d*) *Heart-quicken*g. All the profoundest sentiments of the soul are moved by it,—fear, shame, regret, desire, hope, love, compassion, and zeal, together with earnest purpose. Argument and instruction may prepare the high-

ways to the heart. But only fire can kindle fire. Pastor Harm's preaching is thus described : " It would be impossible to convey a sense of the fervor and holiness of the speaker, his utter simplicity, the directness of his country phrases, his fire, and that love and faith that color all his words."

Perhaps enough has been said about the relation of the emotions to godliness ; and yet I would add these views. The emotions of your hearers are excited every day ; and back of them stands what has been called the generic purpose, — choice, or election, of the objects of supreme affection and pursuit. If that is selfish, ungodly, worldly, every fibre of the emotional nature is enlisted in its service. And men generally will never undertake the work of a radical change of the generic choice in themselves, until a new class of emotions is excited. Feeling has its dangers ; so has medicating. Medical remedies are an appeal to slumbering sensibilities and energies in the system. On their success depends health ; and yet they may destroy life. And their first effect is disease, not health. If successful, they simply remove impediments to the normal action of the system.

This preaching is also (*e*) *Conscience-quicken ing*. This power must be aroused, so that its voice shall be heard above all the din and strife of passion and pride. The word " must " is to assume a new

power. The will of God is to be made supreme. They who have heretofore lived easily and quietly, doing as it pleased them, must be brought to feel that all this is to be entirely changed. The life is now to proceed from a new impulse, and be directed by a new Master.

True Revival-preaching always brings conscience into its place of supremacy as the vicegerent of the Lord among all the other faculties.

I have found encouragement in preaching by comparing the impenitent soul to a rebel city, to which, in the king's name, I am laying siege. All in sight is hostile,—artillery, armed men, banners. But I am aware that the king has friends in the citadel; and I have with them an open channel of communication. No matter how frowning the aspect of the walls, my business is to supply the loyal subjects within the citadel with weapons and food. Many a discouraged preacher would wax very bold, if he could but see all that is going on in some hearts, back of those frowning and those stolid countenances. Preach on, preach on, brother!

We are to destroy false foundations of hope, to chase the backslider out of every refuge. It is worth any amount of solicitude and labor to bring the Church, or any portion of it, to a right position. A humbled church is the mightiest power on earth, as it is the unobstructed channel of the Holy Spirit.

This preaching is, moreover (*f*) *Conscience-guid-*

*ing.* Clear exhibitions of the precise steps to be taken, it always makes. Every one that hears it, unless entirely hardened and blinded by unbelief, is made to see the steps it must begin to take, instantly to come under the full power of the Spirit of God. In some respects, these steps are always the same, the world over. In other respects, they vary with the varying circumstances of men.

Among those which are unvarying we may mention the renewed repentance of God's people, and their renewed consecration to the Lord by solemn and affectionate covenanting; not by constraint, but in the most eager desire to live nearer their Saviour, and more wholly devoted to his service. Out of this comes a new style of conversation for all, and an utterance from many who have been as dumb children in their Father's family heretofore. Then is realized an increase of prayer in the closet, and the establishing of circles of prayer. This uniformly, I believe, is the result of increased pungency in preaching to the conscience.

In the recent Revival in Ireland, the prominent means of advancing the work were the narrating, by eye-witnesses and converts, to others, what the Lord had done for them and around them, the establishing meetings for prayer, and the increase of pungent preaching. Saints were quickened, sinners made to utter the old cry, "What must I do to be saved?"

Before closing this branch of our subject, let us contemplate our position. We will begin back at the mystery of the movement of divine love in the heart of our God. He anticipated the apostasy of man; and the prospect moved him to form the purpose of redemption. And a part of the plan devised by infinite mercy to accomplish that purpose was to organize a body of men, once rebels then redeemed and renewed by grace, to cultivate their powers, and employ them exclusively in persuading and guiding others to come and remain under the influences of grace.

We are, then, in this elect company, ambassadors for Christ, employed in his service, in his place, to represent his claims, nay, his feelings. The love that glowed in his heart, tender, fervent, condescending, self-sacrificing,—this we should bring in our measure to this work.

The King's eye is ever upon us. Jesus is observing us, to see how we represent him; how we do the work which he has so much at heart. It is perfectly legitimate for us, also, to represent to our imaginations that which is real in substance, but the form of which we may not rightly apprehend: I mean the cognizance of angels good and bad. With what interest they must contemplate, from their contrasted positions and feelings, the spectacle of a man rising before a thousand souls on probation, to win them to holiness and heaven! Thus is the preacher surrounded in all his work.

But Satan is not a mere spectator of this work. He has combined all the powers of an archangel to organize the spirits that have entered into his malignant projects to ruin the souls of men. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." \* To pluck the soul from his murderous grasp, to dissolve the spell of his enchantments, to rescue the prisoner from his thralldom, this is the preacher's work.

Look on that doomed and deathless spirit before you. In it is a capacity for angelic purity, glory, service, blessedness; an equal capacity for a demon's malignity and misery. It can love God, and serve him. It can live in the light of his smile forever,— well-springs of joy ever leaping up within it. It may diffuse light and joy all around it forever.

It can also hate God and goodness; rebel against his authority; despise his mercy; wander like a star from the central power into everlasting darkness; and turn all its beauty to deformity, its joy to wretchedness, its hope to despair. It can rush forever through space, a quenched, blackened planet, a darkling, dismal mass of corruption and despair.

See that soul! It is brought before you: it is on the sliding side of the precipice, but yet within

\* Eph. vi. 12.

mercy's call and reach. One hand is on the latch of salvation's door: the other holds the door-latch of the eternal prison. Oh, what a position is that of the preacher! His it is to persuade that soul to open the door of life, and enter upon the pilgrimage to heaven. What position more sublime, more important, more urgently pressed with responsibility!

Every noblest quality of the heart, every godlike affection, every grandest human feeling, every angelic power of the human intellect, has here its fullest scope, its widest sphere. Why are the sermons of George Whitefield so meagre and unimpressive on paper? I have already answered in part; but there is more.

The reader has not seen the man radiant with the light of that mercy-seat he has just left. He has not heard the introductory services. He does not feel the tidal wave rolling and surging over a thousand hearts around him. Then, again, Whitefield, like every other man preaching to save men, shaped every sentence under the influence of innumerable local circumstances; so that words which in those circumstances are powerful, because they are the rushing, crushing avalanche, are now tame as the tranquil *débris* of that avalanche, as they lie expended and motionless in the valley.

But beyond all this is the great fact that printed words are, for the emotional nature of man, the feeblest elements of language. While Garrick's

statement, that Whitefield could make an audience weep or tremble simply by his pronouncing the word Mesopotamia, seems to be an exaggeration, I can fully believe that his utterance of the thrice holy name of our Creator could thrill one hearer with rapture, and another with terror. But to do this is no trick of elocution: it must be the welling-up from the soul's deepest, purest fountains, of a reverence, a love, a trust, a peace, a joy, a rapture, almost angelic.

Language consists not of words alone, printed or spoken. The eyes speak. The muscles of the entire face, its flitting colors; the tones of the voice, its pitch, its pause, its rush, its tranquil movement; the attitude of the body; the movements of the hand and arms,—are all the heart's telegraphs, its electric conductors.

Young gentlemen, learn to preach,—to save men from present impenitence, ending in hell, and to raise them to present repentance, ending in heaven, by preaching the gospel of Jesus. Architecture, artistic music, mere learning, mere oratory, you will hold as subordinate, as mere instruments, when you really pray and preach in their presence.

I am not speaking of the work of edification, but of converting souls, when I urge you to this superhuman earnestness.

8. *Removing Hinderances.* I have spoken of preaching about stumbling-blocks. I now come to speak about removing them. There are two forms

of obstruction to a Revival,—external and internal. The former may be local customs, diverting influences, the presence of a powerful sceptic in a village, unrebuked scandals in the Church. Some of these may be removed by the children of God. Some they must tolerate, only pleading with God about them.

The internal hinderances are personal and social. Achan has a prohibited Babylonian garment in his tent: and Israel must be stayed in his march and his triumphs. I once heard of two unreconciled brethren, officers in a church. Prayer-meetings had continued for days with no encouraging sign. One day one of them was brought to repentance and humility. He went earnestly to his offended brother, grasped his hand, and tenderly begged his forgiveness. The flood-gates of tears were opened at that moment, and the stream of mercy flowed in upon the church.

If the hinderance is in the domestic life, business, social or personal habits, it must be removed. “Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.”\* “Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the

\* Is. lvii. 14.

Lord hath spoken it."\* "Break up your fallow ground; for it is time to seek the Lord till he come, and rain righteousness upon you."†

We reach, now, our second practical topic,—

## II.—WAITING FOR A REVIVAL.

The question is important, Should we ever expect a Revival yet undeveloped?

It is very manifest that we should always be aiming at the highest form and largest amount of good; and even then we shall always find a wide sphere for the operations of that Spirit who is free from all dictation, and superior to all control.

But the more difficult task is to answer this inquiry, What degree of solicitude for manifest and immediate results will an enlightened conscience require? From mere speculation, probably, no solution of the question can be obtained; but as matter of experience, when our consecration is unreserved, and no selfish absorption of the sensibilities prevents an overwhelming solicitude for other men's salvation, then it is found that there are alternations of feeling. At one period the soul is wrought to that intensity of desire which is the vital element in importunate prayer. Then ensues a sweet calm, breathed from some unperceived source upon the spirit, relieving it from the painful pressure, which, carried farther, might have paralyzed, not invigorated, the executive powers, and

\* Is. xl. 3-5.

† Hosea. x. 12.

yet drawing them forth to their utmost tension in the most cheering and encouraging exercise. Thus the Lord says to his weary disciples, "Come apart, and rest a while." "My yoke is easy."

Now, Revivals come to a parish, sometimes sought, sometimes unsought. Of the latter we have only to say that every pastor is under the most solemn obligation to be a discerner of spirits, to know "the signs of the times," to discriminate soberly and justly, whether the new impulse upon the people is mainly from heaven, or from earth; from God, man, or Satan. No voice from heaven will inform him. He must be living near his Saviour, familiar with the word of God, and single in his purpose, or he may take a wrong position, and either abet the work of Satan, or attribute the operations of the Holy Spirit to Satan. That, you know, was "the sin against the Holy Ghost" in Jesus' day.

Then, in regard to Revivals sought for, and obtained in answer to prayer and by a divine blessing upon well-directed labors, the experience of eighteen centuries has taught the Church something; and many believe (I am not of them, nor yet prepared to oppose their view), that there are just as definite and obvious laws of the divine action guiding the action of man in the department of grace as in that of nature.

All I consider myself authorized to say on this subject is, that there appear to me more encourage-

ments for the spiritual agriculturist than for the farmer.

Still we may inquire, Does the Holy Spirit act arbitrarily in originating Revivals? or does he act principally by laws not cognizable by man? or does he act by laws which we may discover, and in view of which, as in the material world, our action is to be shaped?

It may be agreed upon at once, from what we know of God's nature, that sovereign action with him is not arbitrary action. His will is never exercised without the concurrence of his reason, rectitude, and goodness. But while there are parts of his ways inscrutable, and not to be anticipated by us, there are others that we can understand, because either they are revealed in his Word, or the principles they involve are already embodied in some portions of his acts and works.

Are there, then, any, and if any which, of his ways discernible by us in regard to commencing a Revival of religion?

Before attempting a specific reply, I would remark, in general, that God's unphilosophical children often anticipate his ways more accurately than their philosophizing brethren. The reason of this may be, that they live in more intimate communion with him, trust more to the guidance of the Spirit, and lean less to their own understandings. We can always approach God more effectually on the side of the affections, will, and sympathies, than on

that of the intellect. "I dwell with the humble." "The secret of the Lord is with them that *fear him*," not with them that reason the most logically. Their intuitions are profounder than all speculations and inductions. Dr. Beecher generally consulted a poor praying woman in one of his parishes when he thought the Lord was giving signs of his approach.

The specific reply the inquiry should meet may be this, As any person may be saved at any moment by believing on the Lord, so any one can have the Spirit at any moment, or at any particular period, by complying with certain conditions. And, when one is filled with the Spirit, he can move others. The Psalmist saw this when he prayed, "Restore unto me the joy of thy salvation; and uphold me with thy *free Spirit*. Then *will I teach* transgressors thy ways; and sinners *shall* be converted unto thee." \*

Waiting for a Revival is really a very important part of the Revival itself,—the seed buried in the earth. The seed-time and the waiting-time equally constitute a portion of the agricultural year. Some of the most interesting pages of church-history record these seasons. You see a type of them in the scene on Carmel. The prophet has set himself to turn the key of prayer until it shall have unlocked the cisterns of heaven. One subject fills his mind, one desire engrosses his

\* Ps. li. 12, 13.

heart. Men and cattle, dying of thirst and hunger, give pain to his generous heart. He intends to lie a suppliant at mercy's footstool until the waters are poured out from on high. He is waiting in prayer, in patience, in confident expectation. He is waiting upon God and for God.

The mode of waiting for the Lord is worthy of the most serious and prayerful investigation. In the physical department of life, men are growing truly wise. They know that a wheat-crop depends upon a thousand forces totally beyond their control. Their sense of dependence on God, however, does not make them indolent and inactive. The uncertainty whether the sun may shine sufficiently or too much, whether there will be too much or too little rain, does not check their diligence in preparing for a crop. They act, in all this, on the principle stated by Moses: "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children forever, that we may *do* all the words of this law."\* The secret things are God's motives and rules of action; the revealed are ours.

Waiting for a Revival, then, includes two lines of action combined with a state of passive, hopeful submission. These lines of action are directed heavenward and earthward, toward God and toward man,—prayer that can wait, but can take no delay as a sign of refusal from God; persuasion that can take no denial from man.

The spirit of prayer is essential to him who truly waits upon and for the Lord. Any other waiting or patience is only indolence and presumption. When the Psalmist speaks of waiting, he thus expresses himself: "I waited patiently for the Lord; and he inclined unto me, and heard my cry."\* So that he was crying to the Lord in his waiting.

Conjoined with this must be direct efforts for men's conversion. The chief point to be secured seems to be this, obtaining men's sustained attention to the Word. The kingdom of heaven is like unto a man having a house which he desires to sell. He would have a thousand pieces of gold in exchange for it. But the man to whom he offers it has no interest in it, no sense of its value, while he fully appreciates his thousand pieces of gold. The owner must, then, take him to the house, and fix his attention on its beauties and advantages in detail. Thus the gold grows lighter, and the house weightier. So men come to part with all for the kingdom of heaven. But by Sunday night, generally, they have not more than reached the front-door. "The kingdom of heaven suffereth violence, and the violent take it by force,"† the Lord has declared. Gen. Grant intended to fight on that line all summer; and he did fight until rebellion collapsed.

Let us now come to the third practical point.

\* Ps. xl. 1.

† Matt. xi. 12.

## III.—WORKING IN A REVIVAL.

Almost every thing said on the point of preparatory work belongs to this stage. Yet, as several new features now present themselves, some modification of those directions is required. Faith in the supernatural agency of the Holy Spirit, earnest desire, fervent prayer, personal consecration, continuous aggression on Satan's territory, are still demanded.

The modifications now required respect the preaching, general directions of the work, thanksgivings, and guiding inquirers.

1. *The preaching* must shape itself to the peculiar development of the work ; for it never is alike in two seasons or in two places, any more than in its minor features.

2. *Special phases* of the movement may demand special counsels and modes of working. Imprudent courses, extreme manifestations of feeling, misunderstandings, peculiar impediments, may present themselves, and call for peculiar measures. Things in themselves undesirable it may be expedient to let alone, because calling attention to them as of much importance, or awaking controversy about them, may do more evil than the things themselves. I have been in Revival-work with Mr. Hammond, and others, who were useful ; but I should hesitate much before entering upon work with them again. I would not check them in the

midst of the work ; but a repetition of their courses I should much dislike.

The question has been asked, what opinion we should form in regard to the relating of experience. It would require more time than our limits allow to give a full reply on the point. Briefly it may be said, there are here, as everywhere, two extremes. Some churches and believers go to that of absolute reticence. They will talk of their bodily condition, their worldly plans, the kindness of friends, and especially the unkindness they have experienced ; but they never say with the inspired believer, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."\* The Psalms, as records of personal religious experience, reprove this reticence. Paul, on at least three occasions, introduced the scene of his conversion into his addresses ; and his epistles abound in descriptions of his own feelings. Thus entire reserve on this subject is not founded on scriptural authority. On the other hand, it is a practice fraught with many dangers. I have watched the class-meeting with interest. It is my conviction, from what I have learned there, that unless it becomes a mere conference and prayer meeting, and unless the members are highly cultivated angels, and the leader an archangel, it is impossible to save it from degenerating into routine generally, and vapidness and cant in many cases.

\* Ps lxvi. 16.

But in Revivals the judicious employment of it is very useful.

I was also asked whether women should exhort and pray in public assemblies. I am aware that it is favored by many churches. When this question was proposed to me by a class of students, my reply was, Paul says, No ; and he is authority in some sections of the church. Yet, immediately after writing that sentence, my eye lighted on the passage in Acts xxi. 9 : "And the same man" [Philip] "had four daughters which did prophesy;" which I have been accustomed to understand as meaning, speaking eloquently on divine themes in meeting. And Peter says from Joel, "Your daughters shall prophesy." There I leave it.

3. *Gratitude and thanksgiving* are important steps in a Revival. Mere supplication, without acknowledging the answers to prayers, is a painful manifestation of our degraded spiritual condition. "Make known your requests with thanksgiving" is the rule of the kingdom. There is danger, with persons of a certain temperament, that they may forget to temper their joy and thanksgiving with reverence. The angels rejoice and praise and render thanks ; but they veil their faces and their feet with their wings when they do it.

Prominent still in this stage of the work is,

4. *Prayer.* It is not easy to keep it on a high ground, earnest, but humble ; and there is a danger to be watched. Prayer is directly an action of man

Godward, an expression of the deepest feelings of his heart : indirectly, it is powerfully impressive on human sensibilities. Here lies the danger. I have seen a prayer-meeting used chiefly with reference to its impressiveness. The instant they who offer the prayers take that position, the impressiveness is lost. It may be a very good exhortation or meditation ; but its impressiveness as prayer ceases the instant it ceases to be expressive to God of real want.

So long as there are some in the Church who are not satisfied, like the King of Israel, with smiting thrice, but long for a larger blessing ; or, in other words, so long as intense desire for the work of the Spirit to be continued exists in some hearts, and these continue in prayer,—the energized prayer of the righteous, that availeth much,—so long the work may continue, if it were to the millennium.

Your prayers are shaped by your theology, and they preach it. Get, then, a very distinct view of your position in supplicating for an impenitent sinner. Keep in view two of God's sentiments or attributes, and his entire relations to the sinner.

Before the justice of God, never take the rebel's side : the Advocate we have in heaven never does. Hence it is said, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." \* Take the sinner's part only before the mercy of

\* 1 John ii. 1.

God. Pray on the side of God's justice and of the sinner's urgent need. It is to me shocking to hear a prayer that calls the sinner a "mourner," when he is merely anxious to save his soul, but not to abandon his pride, self-will, and self-righteousness, neither penitent, submissive, nor believing; for Jesus has made that epithet of mourner sacred to the penitent. The Holy Ghost is dealing with this rebel in what direction? Convincing him that he is a sinner, guilty, rebellious, helpless; debating with him about his life, his heart; holding to his view a righteousness he has not, yet must obtain or perish,—a judgment to which he is hastening, and for which he is utterly unprepared. Take, then, the side of the Holy Spirit in your supplications.

Some praying in Revivals may be illustrated by a neighbor entering a house in which the father is trying to subdue the stubborn heart of a rebellious son; and the neighbor takes the rebel's side, and fortifies him in his rebellion.

We now turn to notice a peculiar measure, called,

5. "*The anxious seat.*" The title was peculiarly unhappy. It can easily and properly be made ridiculous: it easily becomes cant. It is peculiarly offensive to certain persons just awakened from spiritual torpor, to be classified thus by their tenderest, profoundest feelings, and to hear that term associated with the business-like talk into which people easily slide when the reverential regard of

the Holy Spirit's operations has passed away, as it so often does.

But we are now to deal with the thing itself. Its essential feature is calling persons who have become solicitous about their spiritual condition, and desire to receive suitable instructions, to separate themselves from the congregation, and take seats apart, where prayers will be offered specifically for them, and counsel be given them.

Is it a desirable practice? In certain cases it seems to be precisely the step that enlightened zeal in a pastor would take. But as soon as it is used mechanically or superstitiously, as a part of a Revival-routine or machinery, it becomes decidedly mischievous. Instead, therefore, of attempting to decide in the abstract when and where it may be safely employed, I will set before you its advantages and its perils.

#### THE ADVANTAGES.

*a.* It has often proved a most efficient means of fixing the mind in that momentous decision by which the dividing-line between life and death is crossed. (Charles Wesley says, "Oh that blessed anxious seat!" &c.) It operates on the same principle, in many cases, as the pledge.

*b.* Its effect on the wavering, to see others so definitely expressing decision, is powerful.

*c.* Its effect on a church is, for a time, very beneficial. But in this it shows itself to be a human

device. Unlike the divinely-ordained instruments of good, it wears out.

*d.* It encourages the inquirer to find the sympathy which his case requires.

#### EVILS AND DANGERS.

*a.* Inquirers easily substitute the mechanical act for the spiritual step that leads to the Saviour. I have known leaders to become so earnest in urging to this bodily exercise, that it seemed to me certain some of those thus urged would lose sight of the spiritual objects which are the only real magnet to draw the life into new channels, while their attention was engrossed with the outward.

*b.* And, when they yield to this urgency, there is some danger they may substitute the outward act for the faith which saves, depending on the measure instead of Christ.

*c.* The leader is often placed in a very undesirable position. He has undertaken a public contest with the inquirers; and I have seen one become angry because he was foiled in it. This can be avoided, however, by simply making the offer, and not undertaking to urge the step.

*d.* The inquirer sometimes is hardened by his resistance to the minister; so that he the more easily resists the Spirit of God. His success in the contest with God's servant emboldens him.

*e.* The attention of the Church becomes diverted from the mercy-seat, to watch the success of this

measure, with mixed emotions of true zeal, curiosity, and a party spirit.

I have known an evangelist who seemed to be conscious of considerable tact in manipulating an audience. His aim seemed to be to get his hearers on their feet, for any one of twenty objects.

## TWELFTH LECTURE.

### WORKING IN A REVIVAL (*continued*).

WE meet now another phase of the work,—

6. *Guiding Inquirers.* When the Spirit of God moves on the hearts of the people, he begins, as the Saviour states, by convincing of sin. The discovery, by the sinner, of guilt and danger, never so seen and felt by him before, also reveals to him both his lack of knowledge and need of sympathy. The preacher must, accordingly, now become more directly and personally and minutely the guide of the inquirer after the way of life; and for this work he and every disciple should seek to become qualified.

What, then, are the qualifications needed? The first of all are rightly developed and balanced sympathies. A heart full of loyalty to God, and sympathy with his feelings, is indispensable, as I endeavored to show in regard to prayer for the awakened. You are acting the solemn part of an ambassador to a rebel province, of a mediator between a parent and his obstinate child. You must do more injury than good, if you do not fully sustain the government you represent, or the par-

ent for whom you mediate. The rebel must yield, the child must submit; and your deep conviction must be, that the government is right, or the parent is right, and the rebel or child is wrong; and the feelings must coincide with the judgment in the case.

Sympathy with the guilty, ruined soul, is equally indispensable. If the inquirer has an inadequate sense of his guilt and danger, the want of tender solicitude on your part tends to increase his insensibility: if, on the contrary, he feels deeply, your lack of sympathy tends to discourage him.

In a word, to work with the spirit of God, your views and feelings must be in harmony with his; but he feels deeply the dishonor done to God by the sinner, and also the sinner's terrible condition and prospects.

Clear and abiding perception of our relative position in this work is important. We are but secondary instruments; the gospel of Jesus Christ being first, and the Holy Ghost the efficient agent in regenerating a soul.

A knowledge of the way in which the Spirit leads the sinner is indispensable. It is revealed in the general form. We must learn to apply it to specific cases; and this is done by close and judicious comparison of Scripture with the experience of converts.

*What, then, must the guide attempt to do?* He must not attempt to interfere with the freedom of

either the spirit of God, or the spirit of man. No two human faces are precisely alike ; and yet every human face bears the great family likeness more or less. Do not attempt, therefore, to make any particular experience the model for every other aim at certain great results, which may perhaps be thus stated,—the voluntary and thorough turning from sin to holiness, the thorough and absolute acceptance of a free salvation, the entire trust of the soul in the Lord Jesus, the unreserved surrender of the affections and will to him.

This is the issue to which each must come. But the variety of the paths which men take to reach the Saviour, and the variety of the channels through which the guide must reach it, is very great. I would, then, attempt to make for you *a classification of cases* more or less complete. There are, first, —

The superficial in thought and sensibility. These are hard cases, in which the guide is, for a time, to do all the thinking and feeling. One says, “I should like to be a Christian ; but I have no sense of my sinfulness.”

Such cases are trying and humiliating, unless you are in close communion with God, and yourself feeling deeply the evil of sin, its hatefulness, and danger. If in that state of mind, it is easy to press your own views and feelings on the inquirer, with a deep conviction that he possibly must be saved now or never. If not in that state of mind,

it may be best to pray for him rather than talk much to him out of a cold heart.

But no one should be permitted to leave you in this state until you have done every thing in your power to disturb this unhallowed tranquillity. Alarm, then, if possible; strike some chord of the conscience so violently, that it must vibrate. Perhaps you may awaken even some nobler sentiment of the heart.

The morbidly-timid, conscientious, discouraged, and legally-inclined inquirer will be found. One says, "I see so much imperfection in the Church, that I shall not trouble myself about becoming a Christian." To answer such a fool according to his folly, you might reply, "If the Church is so imperfect, do you, and all such conscientious persons, enter it, and make it better." But when you meet a gentle, timid spirit, remember what was said of your Lord, "He shall not break the bruised reed, nor quench the smoking flax." If a soul is discouraged, search out the views, real or fancied, that discourage it, and proclaim to it with a full heart the cordial invitations and the rich promises of the gospel. "Whosoever will;" ring the changes on that. If it is a legal spirit, one that is waiting to do half the work of salvation before accepting Christ's half, reveal to it with the utmost discrimination just wherein the gospel differs from the law.

Show him, that, while there are conditions to

fulfil that he may be saved, they are exactly not the things he is trying to do. He is trying to become very good before coming to Christ. The gospel rule is, come to Christ in order to become good. He is trying to reach a point where he can feel he has something to offer Christ not quite so unlovely as his case is. Christ's requirement is, that the sick bring their loathsome leprosy, and not cure it before coming to him.

I have seen a tract recently, which must do much mischief. Its instruction is summed up in this, Believe that your sins are pardoned, and you shall be saved; that is, believe a falsehood, which is the condition of salvation. No one's sins are forgiven until he has believed in the Lord Jesus Christ. This belief embraces two exercises of trust or belief,—belief in a truth, and trust in a person. But what is the truth to be believed? Not this, that the sins of one John Jones are forgiven, for there is no such declaration in the Scriptures, but that the sins of every individual in a certain class are forgiven. If I am in that class, then I may make the inference, I, John Jones, am forgiven.

The sceptical and speculative may often present themselves as inquirers, with more or less sincerity.

One of two courses is before you,—meet them on their own ground, and reason with them; or stand on your ground of faith, and press their consciences with the things you see to be real.

You may find in Spencer's "Pastor's Sketches" a splendid specimen of the first method. It is the first in the series. If you take the latter course, you must urge him to enter in at the strait gate without delay, informing him, that, in that case, he would go but a short distance before he would come to the house of one named Interpreter, who is accustomed to clearing difficulties from the paths of honest inquirers. "If any man will do his will, he shall know" all that is necessary about Jonah's whale and the other stumbling-blocks.

Then there are the self-conceited. Their case is difficult; but some plain dealing from the word of God out of a tender and earnest heart may reach even them.

The self-righteous need to be searched by the law applied to the motives of the heart and the details of life.

The self-deceived will inquire sometimes for light. "What shall I do that I may inherit everlasting life?" was proposed by one of this class to the Master himself, who took this course with him: he brought a test that revealed the utter hollowness of all his goodness.

The self-justifying will meet you. If one says he cannot repent, assume it to be true, and then tell him his doom is fixed; for a soul that cannot repent cannot enter heaven. If he replies, that he meant only to say, "Unless God converts me," then

tell him that he ought to be very much alarmed, if he believes that; for he does not know that it will ever please God to convert him. You may meet, too, the stubborn rebel. Take firm ground with him. Hold him to God's terms, and yield nothing to him. If you meet the declining, losing conviction and diminishing in earnestness, take the alarm yourself, and grasp the soul sliding down to the abyss. Show the peril of quenching the Spirit. Talk with tender earnestness of this fearful condition. You may meet the unconsciously believing. We see the evidence of faith in them, which is not obvious to their own sight. Perhaps it is safe, very rarely, for us to express a positive belief to such persons, that they are regenerated; but we must beware of trying to carry them back to the ground they occupied before conversion. It is safe, however, to urge them to exercise so strong a faith in Christ, that they shall become conscious of its exercise.

We are sometimes in a position where we must present *tests of character or conversion*. The main points seem to be these:—

Have you a right apprehension of sin as guilt, as a perverted will, as opposition to God, as vile and ruinous in any and all of its forms?

Is there a radical renunciation of pride, selfishness, and self-will? Does the soul come self-condemned, despairing in self and every creature, to rely solely on Christ? Is Christ really accepted

and relied upon? Is there an unreserved consent to consecrate all to Christ?

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We now reach our fourth practical point, aiming to determine,—

#### IV.—HOW A REVIVAL SHOULD BE BROUGHT TO A CLOSE.

The expression may be startling to some who hear it. "A Revival ought never to close," they affirm. "This Revival never will close," is a remark frequently made in these blessed seasons. But there is a hurtful misapprehension here. I do not affirm that it is not possible for a church to be making continual progress. Many a church has lived without declension during an entire pastorate; some, even longer.

But, in the nature of the case, a Revival cannot be a Revival forever. The term is a relative one. It presupposes a previous state of coldness, a present rising from the dead. But it ceases to be a Revival, when the quickened state has become the established order of things.

And then, again, a Revival includes, like a harvest, like the medical treatment of an invalid, a concentration of effort, a remedial appliance that must be temporary. If any imagines this involves a decline of personal piety, he misapprehends the subject.

Assuming, then, that this tension of feeling and concentrated attention cannot be permanent; the pastor should seek after the best method of utilizing this social excitement; thus turning it into healthy channels of personal spiritual cultivation, holy living, and Christian beneficence. I would, then, suggest that he,—

1. *Guard the change from becoming a declension of personal piety*; for, if that is what any understand by closing a Revival, it should be regarded with horror. We have seen Revivals close shabbily, shamefully, in ways that disgusted the cautious, and made sport for the enemy.

The closing of a Revival should correspond to the end of harvest. The farmer is no less zealous or watchful; only he begins to work differently. There is a change, but no interruption of the farming.

It seems, then, of the first importance that Christians should be particularly counselled and persuaded to recognize the greatness of the blessing enjoyed, and be quickened by it to a closer walk with God. Let the time given to the lecture-room now be bestowed upon the closet; social prayer take no more the place of private prayer; let earnest pleadings with others to become Christians now give place, in some measure, to earnest pleadings with their own hearts to enter more fully into the rights, privileges, joys, hopes, fellowships, and labors that belong to the child of God.

Then let the pastor,—

2. Proceed at once to a complete organization of the church into a working corps.

The Moravians did this. The Methodists failed just there. Had they advanced in this line, their body would, probably, to-day, have been manifold more numerous and powerful than it is. The Wesleys did not grasp the really democratic element of the gospel. At this day their noblest leaders are urging the reluctant laymen to bear their part in the public affairs of the body.

But I will cite you examples of what I mean by closing a Revival. The hearts of brethren are warm with conscious love to Christ and the human race. They are waiting to find some channel for their zeal. This is the propitious period for carrying forward that most important revolution which is now commenced in the Church of Christ,—the practical application, or, rather, expansion, of the principle of stewardship.

I have spoken of the Revival of benevolence as expressed in the donation of property. But that was a partial development of the Spirit of consecration. Believers are coming now to perceive that the claims of our Lord extend to time, speech, and personal influence in all its forms. And may the time be hastened when a test of Christian character shall be a conscientious use of time and power to reconstruct human society on the basis of loyalty to Christ!

The pastor, then, as he perceives the time has come to give a new direction to the thoughts and labors of the church, should aim to organize every available member into a special society of some kind.

The complaint about having "too many societies" does not apply here. This is not to form a new set of salaried officers to do our work for us, and to make new calls for money, but to set every one at work personally.

These organizations should embrace, at least, three objects,—Christian fellowship, mission-work, biblical study. For the cultivation of Christian fellowship, let a portion of the church, of both sexes and every age, adapted to the work, be formed into a committee to arrange the social meetings, sewing-circles, or any other feasible way of bringing all classes together in pleasant intercourse. Let another committee be formed to secure the most efficient employment of the church's power in reaching the poor and unevangelized; setting every one, so far as possible, to work in doing good to somebody, in a mission-school, or tract distribution, or neighborhood prayer-meetings. Then let the pastor organize some system of biblical instruction, which shall involve two courses,—the enlisting of every one capable of teaching, in a thorough study of the Bible; and all the others in classes under them. It was the boast of our immediate predecessors that they thoroughly studied Bellamy,

Hopkins, and Edwards. Let it be our nobler boast, that we thoroughly study Moses, Isaiah, John, and Paul.

Several of our churches are now quite thoroughly organized; all, probably, admitting of improvements. Mr. Spurgeon has secured several important points. But he is a man of such peculiar endowments as scarcely to be a model to the body of pastors.

The Rev. Dr. MacColl of Glasgow, from his own successful experiment, thus describes the idea and work of a church :—

"The central idea of this successful home-mission \* in the crowded depths of city life is in the *Church* as embodying theoretically the necessary gifts both of wisdom and work, and the adequate power to unite, intensify, direct, and multiply individual effort. Organized Christian fellowship in a church is regarded as the true association for the propagation of the faith and life.

"The idea is further, that of a *mission-church*, not only to spread the faith and life of Christ, but to spread it *immediately* by those it gathers in. The meal as it is leavened is put by handfuls into new measures. As the church fills, another is built, and the original congregation divided. Thus not only individuals are planted out, but complete churches. Office-bearers and members are encouraged to take to such forms of work as they are best fitted for; and the widest scope for individual effort and enlargement is afforded. Thus there are gifts specially used in prayer, preaching, teaching, visiting, finance, church-music, colportage, nursing the sick, domestic training, and the higher education.

"The Church works both within and without, to enclose more of the world, and to cultivate what is enclosed; and, as spiritual life is largely dependent on knowledge as well as faith, there is room and necessity for the highest culture. This culture should keep in view both body and spirit.

\* Work in the Wynds.

"The Church strives to seek first the kingdom of God and his righteousness. A church of poor, prayerful men, may be very richly endowed. Nothing is impossible to faith. The seed is the Word. Apostolic fruits can still be grown from it.

"The Church keeps a wide door for those that would *enter*, but strict discipline for those that would *abide*.

"The Church is bound not only to teach, but train, not only in sound doctrine, but in good works. In addition, therefore, to the education of the school and the church, TRAINING CLASSES give specific education for mission-work to men and women who wish to enter on various spheres of Christian work, paid or unpaid, at home and abroad.

"A curriculum of three winter sessions is at present laid out, embracing sanitary and mental science, English literature, mission history, doctrine, difficulties of faith, phases of evangelistic work, and Bible resources applicable to these. One night in the week is thus occupied.

"A library largely furnished with missionary literature is available. A mission-house is attached to the school for domestic training of girls. A model home as regards cleanliness, order, economy, cooking, and needlework, is here to be seen at work among a dozen girls, who pay their lodging and board; and here from one to two hundred girls living elsewhere get a variety of lessons gratis.

"The Church, while thus seeking to organize work, and introduce to it, encourages individual effort; but it seeks to maintain fellowship in all."

A third suggestion I would make,—

3. *The style of the pulpit and its topics should change, but not descend, nor go backward.*

Now, the nature of union with Christ; the ineffable preciousness of that union; the relations of believers to the Church catholic and to one another; the application of the gospel to the details of life, of the family, of business and social inter-

course ; all the truths, in a word, that the apostles, in their most precious epistles, expanded from the teachings of the Lord,—these are themes demanding the most serious attention of every one.

The preacher may find some physical re-action, and a little depressing influence, in the less animated services of the sanctuary ; but there is no occasion for this. The animation is of a different type, just as valuable in its season. The themes of the new epoch are even more powerful in their place than those of the Revival would be.

Then there arises a demand for,—

*a. The judicious treatment of particular cases.* Giving hope to converts, advising them to make full confession of Christ, and enter the church, admitting them to its fellowship, are matters requiring, not human rules, but special divine direction. One other step I regard as of immeasurable importance,—

*b. The converts' Bible class.* The features of chief interest are these :—

The very act of organizing converts into a class is a suitable recognition of their professed regeneration, which is due to the holy Author of that work. It draws a line between them and their former associates. It commits them, for the time, almost as strongly as a full profession of religion, and yet has a probationary character.

To make it more effective, and bring home to each convert the sense of personal responsibility,

and to show the pastor's interest in them individually, I opened each service by calling the roll. Some features of that, however, led me to discontinue it, and merely to enrol any name by its owner's request.

The topics I selected for one class were, The great change, its Author, nature, and designs ; growth in grace ; prayer ; leaven (to present growth in another aspect) ; faith ; pleasing God ; delight in God ; the good Shepherd ; the Bible and its study ; count the cost ; worship ; compassion for the impenitent ; individuality ; quietness.

Had I pursued it, my intention was to go through the various phases of Christian experience in its early stages, to check the presumptuous, encourage the timid, guard against their dangers, show the sources of their strength and the modes of reaching them.

It was a blessed work ; and any pastor may well covet the possession of a converts' or catechumens' class in every year of his ministry.

And another work following a Revival is,—

*c. Keeping down the barriers between the pastor and people, which such seasons always, more or less, remove.*

Aim to keep in their minds the sense of the naturalness and propriety of free communication between every unconverted person and his pastor in regard to his eternal welfare.

Where Revivals never occur, I doubt if it is

fully understood that it is a proper, natural, very desirable thing, that every member of the parish should converse freely, and not infrequently, with the pastor on this first of all interests. A judicious pastor can secure that understanding with all his hearers generally, so that he can have the advantage of observing the first favorable movements of any heart toward God and salvation. This is peculiarly true in regard to children. They pass through seasons of awakened religious sensibility which are very important to seize with a friendly hand, and to hold their attention to the claims and offers of Christ, until the great decision shall have been made. In some cases pastors have made the inquiry-meeting a permanent institution. The desirableness of that depends upon the state of the people's mind, as well as the mode of doing it. If new cases of inquiry are occurring after the subsiding of the general excitement, this should, by all means, be done; but it may become hurtful to continue it for a long time for chronic cases of indecision.

We are to avoid appointing such an exercise when it is manifest that no person wishes to avail himself of it. And yet I have known, I may say, many instances of such an appointment, in a season of apparent religious insensibility, developing the existence of a deep, hitherto hidden, current of feeling; a fact which shows that a faithful minister cannot lead a routine-life: he must be in constant

living sympathy with the invisible presence and power of the Holy Ghost, the wind that “bloweth where it listeth.”

Here we meet an evil incidental to Revivals, — that of undervaluing religious services of a less exciting and demonstrative character ; that of discouragement from confounding the physical and mental re-action with the withdrawal of the Paraclete from our hearts ; that of despising “the day of small things,” and, consequently, neglecting those less exciting, more difficult, less encouraging details of work, which have now become the duty of the hour.

The analogy of farming is very instructive at this, as at so many other stages of Christian life and work ; the harvest is a season of extraordinary excitement, labor, social gatherings, hilarity, and mutual help ; but it comes to a close at length. Then work becomes more solitary, less gladdening to the eyes, but full of promise for the future, a constant quickener of hope.

The hour has come for a change. Meet it manfully. The ploughs are now to be critically inspected, fences examined, a thousand details to receive attention. That constitutes good farming.

In a word, then, seek to meet the providence of God and his Spirit in every manifestation of the divine purposes, suiting your labors to your circumstances, always vigilant, always faithful.

I must now point out to you, —

4. *The vital elements of power in our profession.* A heathen could see that what he called virtue was the vital element of true eloquence. But we have instructions of the Son of God, and can go far deeper and higher than Cicero.

Your power as preachers of Christ's gospel lies in your character, your moral self, not what you have learned, or know, or think, but what you are. And it may be expressed in two words,—enthusiasm, dependence. By enthusiasm I mean two things,—a high, fixed purpose; a profound, quick, acute sensibility. The purpose to which I allude is this: to save from eternal ruin as many immortal spirits as possible, to defeat Satan's schemes as far as possible, to put as much honor upon our adorable Redeemer as possible. The sensibility of which I speak is the emotional nature fully impressible and impressed by two facts of supreme moment,—sin, redeeming love. There, dear brethren, is the real weakness of the ministry. Our young men delude themselves with a show of learning and mental acuteness, which indeed have their place, but which, without charity, are but sounding brass and tinkling cymbals. Lord Buchan has well said, "Exquisite power has its root in exquisite sensibility." An educated clergy, in shrinking from the enthusiasm of the Ranters, has virtually surrendered the whole field to the Ranters, so far as the  $\ddot{\text{o}}\text{i}$  πόλλοι are concerned; for they demand, first of all, heart.

This, then, I consider the first root-element of sacred oratory,—enthusiasm, a fiery, tender heart, moved to its depths in view of man's sin and Christ's love, an intense will or purpose to bring every sinner to trust the loving Saviour. The second element is,—

The spirit of dependence, arising from a full perception of personal unworthiness of the position occupied, and of insufficiency to secure the ends sought. This tempers the solemnity, sternness, energy, boldness, impetuosity, of the sacred orator. This keeps him in living sympathy with his humblest hearer. This makes him a man of prayer, and gives the glory to Him to whom it belongs. This holds logic and learning in their proper place, not as forces, but as instruments of real force, the power of the heart.

And both these, enthusiasm and dependence, are really summed up in faith ; for faith includes both the vision of those spiritual realities which so profoundly move the sensibilities, and also the dependence of man on God, as of the branch on the vine. All, then, that Cicero demands in the orator faith produces, and on a higher plane than he ever dreamed of. Faith can produce the *vividus vultus, vividi oculi, vivida manus, denique, omnia vivida.*

This was the secret of Whitefield's oratorical power. That very voice, of which so much is said, was formed, in its most exquisite and effective tones, by no other master of elocution than the

heart. "The North American Review" speaks of his intense desire to see a changed face put upon the religious world, his prodigal benevolence, his recklessness of all temporal consequences to himself, his absorption in the saving of souls, his consuming desire that others might enter his rapture and peace; and, almost above all these, a childlike simplicity, a humble sense of self, gave him a higher distinction than mere oratory could obtain. Let me now speak of, —

#### 5. *Your expectations.*

I have spoken of your aims. Now make this discrimination: when you seriously take up the subject in that light, conscience will be in the foreground, and you will have very lofty and pious views. But, that service performed in a less serious mood, you will find the heart at work in a somewhat different line of action. It may talk on this fashion: "I hope to be a very faithful and successful pastor, very godly, very useful, and to have Revivals, and in heaven shine as the stars in the firmament, having turned many to righteousness. Yes, that is all settled. But I hope my work will be assigned me in a pleasant town, among cultivated people, and that I shall be somewhat distinguished as a preacher, and that no one will oppose me or perplex me, and that I shall make the parsonage a little paradise. The pinchings of poverty, the arrows of slander, the annoyance of officious people, the toil of making sermons with a

headache, the mortification of having my best efforts unappreciated,— all that I expect to be spared."

Brother, when your heart thus speaks, meet it with something like these three regiments of the king's troops, to conquer it so effectually that it may never peep nor mutter again. The first is the example of your Saviour. He was rich, but made himself poor in order to enrich us. He had the Father's glory, but divested himself of it, that he might make our eternity glorious. He came not to be ministered unto, but to minister to us, and give his life a ransom for us. He consented to be despised and rejected, a man of sorrows, to be misunderstood, misrepresented, his love requited with hatred, his professed help with contempt, his tears with scoffs, to be here without a home, a large church around him, a splendid place of worship.

We are not to imitate and repeat his outward life, but fully to share his spirit.

Bring against your pride and selfish aspirations the experience of Paul as recorded in 2 Cor. xi. 23-33.

The third battalion is the example of our best soldiers. They enlisted with one definite object at heart,— to suppress the Rebellion, and save the institutions of the country. They knew they were not competent to make the plans of the campaigns, or to station themselves to the greatest advantage, but, committing themselves to the leaders in whom

they confided, went into the ranks, unquestioning, uncompromising, determined on one thing,—to conquer the rebels if possible.

So much for your expectations concerning your comfort and respectability. Then in regard to your success. Beware of shaping too definitely the form of that success. You see, from our brief review, that much of the past has been seed-sowing; that there were many Revivalists without Revivals. While I doubt if there will ever be many more such, especially in this country, yet your work may be largely a sower's work, for others to reap, that reaper and sower may rejoice together.

Let, then, your expectation take but these definite forms,—“I expect to be faithful to Christ, ready for the coming of the Spirit in any form he may adopt. I expect to find my blessed Lord with me in my closet, in every visit, every prayer-meeting, every sermon, every part and branch of my work. I expect that my faith will be tried, sometimes as by fire. I expect to be a man of prayer, labor, and self-denial. I expect to be cheerful amid hardships and trials. I expect to be a great blessing to my fellowmen, but in what way I need not anticipate. I expect to be an instrument of converting men, comforting and edifying believers, leading children to Jesus. I expect my influence will all be on the side of a humble, earnest, aggressive piety, in the same channel with every good institution and good man in the world.

"I hope for great Revivals under my labors. These, however, may never occur; but I intend that their non-occurrence shall not be because I was indifferent to them, or self-sparing. And I finally expect to finish my course with joy, and to say, by the grace of God, 'I have kept the faith, I have fought a good fight, I have finished my course: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'

"I expect to review my course from heaven, and see, that, with many mistakes and many defects, there ran through the whole of my ministry one sincere, supreme purpose of doing the greatest possible good, one simple exercise of reliance upon my Saviour and his Holy Spirit.

"On my way to heaven, I hope that I shall be the means of causing frequent joy in the presence of the angels of God, by turning the feet of wandering children back toward their Father's house."

Carry this one word of the Lord with you into your work: "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." \*

Did the Lord say this joy would be occasioned by your getting a splendid call and the offer of a large salary, by that eloquent sermon you preached, by that distinguished man taking a seat in your sanctuary? Nothing of all this, but by the tear of

\* Luke xv. 10.

penitence falling from the eye of a child, a beggar, or a prince.

Mark the Saviour's motive in uttering this declaration. It was, first of all, to rebuke the proud, selfish, earthly spirit of Pharisaism, so rife in his day and in our day, which says there is too much ado about a change of heart. No, replies the Lord of glory: it causes more joy in heaven than any thing you Pharisees ever do, or cause to be done. "There is no reality in the change." Yes, there is: Heaven does not rejoice over pretensions and illusions. "I doubt if the change will be permanent." Heaven has more faith than you. "It does not concern me." No; but it concerns the whole hierarchy of heaven.

The Saviour uttered these words to encourage sinners to repent, to assure them of Heaven's sympathy with their feelings, their yearnings, their grief, and their joy.

He uttered these words to stimulate believers; showing them how they could add to the happiness of Heaven; that all the heavenly host, with the Father, Son, and Holy Ghost, are with them in full sympathy in this blessed word.

He uttered these words, dear young brethren, to animate you in your sacred vocation. Go forth to persuade men to repent toward God, swelling thus the tide of joy now rolling through heaven, to roll forever through your own hearts there.

## ADDRESS.

Now, dear brethren, we have reached the close of a series of interviews, which I regard with a deep sense of gratitude to Him who has granted me the privilege of aiding, in the smallest degree, those who are laboring to prepare you for sublime work and its eternal rewards.

I welcome every return of affection from you ; for brotherly love is the atmosphere of heaven.

We part on earth to meet at the judgment, or, rather, in our Father's house of many mansions. From this point suffer me to look with you upon the several paths leading from this school of the prophets to the door of that house.

God may change the form of development for his kingdom ; but the spirit of that kingdom can never change. I would, then, aim to bind you to no parties, no formula, no master, no routine. My aim has been to give you the facts of the past connected with our subject, to help you discover the eternal principles they involve, and to cherish in you the spirit that will fit you for the highest degree of usefulness, whatever your external course may be.

I would speak first of,—

1. *Your aims.* Settle it now and forever; plant your foot upon a rock; have your vision clear as the eagle's, gazing on the meridian sun, in reference to this question, For what end do I enter the ministry? Is it self, or God, I intend to please? Am I to seek my own earthly good, or the eternal blessedness of my fellow-men? Position, power, ease, fame, self, all will make thorough proof of you. And how will you pass the ordeal? What will you say to each of them? On your response to their appeals hang immortal destinies. Leave not these consecrated halls until you can say, gazing humbly on your Saviour's countenance, "For me to live, is Christ!" To win men's love to him; to strengthen their faith in his promises; to win them from every form and degree of selfishness; to work for their transformation into his likeness; let that be your purpose, fixed at the foot of his cross, written on the tablets of your heart, in the book of his covenant; to be met again, when you meet him, in its light, to review your life.

Aim to have Revivals, Christian quickening, soul-converting Revivals. If they come not to crown your ministry, let it not be because you were averse, or even indifferent, to them.

Aim to secure men's admiration, not of you, but of Christ. Let us take two cases. A minister ascends the pulpit, and spends an hour in convincing his hearers of this fact, real or imaginary, that

he is a man of extraordinary talent, of wonderful acquirements,—an orator. He brings resistless proof to their eyes and ears. He illustrates it. He presses the evidence with intense zeal and complete success. The result is, that one thousand persons leave the house of God on his day, having made this vast addition to their stock of knowledge: they have discovered that Mr. A. B. is an extraordinary man.

What think you of the thing, brethren? Is it wise, is it kind, is it honorable, is it fair to God or man, is it the right use to make of the pulpit, of the Sabbath, the sanctuary, or the word of God? Was it for this Jesus died? for this he called that man to the ministry? Who will be the better for it a century hence?

On the opposite side of the street was a man whose hearers retired from the sanctuary, saying, “How poor and sinful we are! How glorious Jesus is! How can we love him more, and serve him better?”

Brother, which of them is yourself?

I speak next of,—

2. *Your earnestness in your work.* There is a sense in which you are nothing: at best, a harp that can make no music of itself, but awaits the soul and touch of the Master. The power that saves is not in you; and yet there is a sense in which the destinies of certain souls are suspended on your action. If you pursue one course, they

will perish eternally; another, they will shine and sing forever in heaven. This was the Lord's meaning, when he said to Ezekiel that the blood of the soul he should neglect to warn would be required at his hands. It is to this Paul alludes when he says, "I am pure from the blood of all men."

What an appeal to your hearts, to your consciences! Shall any one go down to the second death because you are ambitious, covetous, indolent, proud, frivolous, prayerless? Imagine a hundred persons pointed out to you by the finger of the Omniscient. As you look at them, he says, "If you pursue one course, not one of these persons will ever repent and prepare for heaven; another course will result in the salvation of ten of them; another still, of twenty; another, of fifty. But if you will commence your ministry with a thorough crucifixion of ambition, leaving your reputation for talent, scholarship, and eloquence, totally in my hands; if you will give the wealth of your affections, and the energy of your being, to the single work of saving men from eternal death, being an earnest, laborious, self-denying minister of the gospel,—every one of these immortal beings will turn to the Lord, and dwell eternally in his love and his blissful presence." What, my dear young brother, will be your decision?

But this is precisely what I understand by the responsibility of our office. What say you, then? Will you save none, or ten, or fifty, or all? If the

latter, then you must consent and determine to be a whole-souled, single-eyed, earnest laborer.

I urge you, also, fully to realize, —

3. *Your dependence.* Do you know that our proud hearts can go even so far as to begrudge our Saviour the whole glory of every good thing we have or do ? Paul's attainment was quite uncommon, which he thus described : " We are not sufficient of ourselves to think any thing as of ourselves." " I glory in my infirmities, that the power of Christ may rest upon me."

His pride was effectually exterminated. Absolute, universal, incessant dependence on such a being as the Lord Jesus Christ was to him a source of repose, joy, confidence, boldness, earnestness, and love, which he would not have exchanged for any gratification he might have derived from the consciousness of independence, or the glory of being considered sufficient to himself.

The more thoroughly you habituate yourselves to regard the figure of the branches and vine as describing your personal relations to the Lord, the more thoroughly Christian will you and your ministry be. It will make you bold as lions, without ostentation, obtrusiveness, or impertinence. It will preserve you calm and self-possessed in the most trying positions ; for it will keep you consciously in the Saviour's presence, filled with the power of his Spirit. It will shield you from the perils of success, the poison of flattery, the discouragement of

failure, the corrodings of envy of others' reputation, and jealousy for your own.

Engrave on your hearts these words of the noblest, most useful man that ever lived: "Not I, but the grace of God that is in me." It will cause some of you a struggle,—yes, many a tearful hour perhaps, many an agonizing prayer, many a visit to Gethsemane, to reach that point,—to count all your talents and attainments as sounding brass and a tinkling cymbal unless the Master plays on them. To make the love of approbation and admiration hold a place totally inferior to the desire that men should glorify Christ, and not you; this, dear brethren, is a costly attainment, a pearl of great price, but worth more than it will ever cost you.

Here I will give you a modern specimen of humility. It is contained in a letter addressed by M. Rochat, a Swiss pastor recently transferred to the better world, to M. Bonnet of Frankfort. It seems the latter had published a translation of Leighton's works by Rochat, and, in his introduction, had called him "one of the most advanced Christians, an eminent servant of God." M. Bonnet says, "In this I spoke not beyond my convictions, but short of them; and therefore I took it for granted that I was not wounding even the most delicate conscience. But in this I was mistaken. M. Rochat, much farther advanced than I thought he had been in the Christian life, had, as I now find, long since abjured the principle and the

practice of giving and receiving praise." For, soon after the book had been published, M. Bonnet received the following letter :—

"DEAR BROTHER IN THE LORD,— I rejoiced in seeing the translation of Leighton ; but (must I say it?) this pleasure has been diminished by seeing the encomiums on my piety in your preface. My dear brother, bear with me while I give you the results of a long experience. Pride is the chief of our sins, the most difficult to overcome. God hates it chiefly because it, more than any other, disputes his place and prerogatives. It breaks off all communion with him, and brings down his judgments ; for 'God resisteth the proud ; and every one who is proud in heart is an abomination to the Lord. He will destroy the house of the proud.'

" This being the case, you perceive, dear brother, that you can do no one a greater injury than to nourish his pride. 'He that flattereth his neighbor spreadeth a snare before his feet : a flattering mouth worketh ruin.' Moreover, dear brother, believe me, we are too ignorant to form a very just estimate of each other's piety. To weigh a man's piety, you need the balances of the sanctuary, which we have not, but which are in the hands of Him who alone 'weigheth the spirits.' Let us judge nothing before the time until the Lord comes, who will make manifest the intentions of the heart, and will render praise wherever it is due. In the mean time, let us judge our brethren with much reserve, favorably or unfavorably, remembering that that is always the best judgment which leads us to esteem others better than ourselves. If I should ask you, dear brother, how you ascertained that I am one of the most advanced Christians, an eminent Christian, you would be embarrassed to give your proof. Would you refer to my writings ? But do not you, dear brother, who have had such experience in making excellent sermons, know that the eyes see farther than the feet go, and that we are not always as good as our sermons ? We have this treasure in earthen vessels, that the excellence and glory of its power may be ascribed to God, and not to us.

"I do not wish to tell you what I think of myself. I should probably scrutinize myself, and perhaps, in the process, appear to

be humble, when I am not. I would rather tell you what the Lord thinks of me. The glorious Master, who searcheth the heart, who speaks truly, who is the amen, the faithful and true witness, has often—thanks be to his name for it!—spoken to me in the depths of my soul. But I must declare to you he never told me I was an eminent Christian, advanced in the ways of righteousness. On the contrary, he has told me most distinctly, that, if I knew myself, I would put myself in the rank of the chief of sinners, and least of saints.

“Permit me then, dear brother, to appeal from your judgment to that of the Master. I may say, that, when I am praised, I experience two effects: my pride seeks its nourishment in it; and at the same time my conscience, nay, something more I hope, which is the beginning of the new man in my heart, is offended by these commendations, is ashamed of them, even feels it to be a kind of reproach for appearing better than I really am.

“The most eminent Christian is perhaps, nay, probably, one about whom no one makes any such remarks,—a poor laborer, who has no treasures, nor glory, nor enjoyment, nor boasting, but Jesus. ‘The first shall be last.’ Believe me, dear brother, we should praise the Lord. He alone is worthy of being praised, revered, and adored. Never has his goodness been sufficiently praised. In that direction, we are in no danger of mistake or excess. The song of the redeemed in the Revelation praises only Him who has purchased them with his blood. It contains not one word of eulogy for any one of the singers, not a word that ranks them as eminent or not eminent. All accept one common title, ‘Redeemed,’ which is their glory and their blessedness. Let us labor to bring our hearts into harmony with this song, in which we hope, one day, to unite our feeble voices. From henceforth let us resemble the seraphim, who cover their faces with two of their wings as expressing their confusion; with two others, their feet, as concealing their obedient steps from every creature-eye but their own; and, with the remaining two, flying to execute the will of God, while they cry, one to the other, ‘Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.’

“Excuse, dear brother, this exhortation. And in your next edition do me the favor to erase these two phrases, and designate

me simply as a brother, a minister of the Lord. These titles are good enough, without adding any thing to them.

"Yours, &c.,

"A. ROCHAT."

And now I beg any of you who may have thought this letter too long for this place to excuse me. I have read it, because I believe that pride does more to make us rank low in God's sight, to cut us off from the channels by which the Holy Spirit enters the heart, than any other sin. Our conversion was an elevation. Our choice of the sacred office raised us still higher socially. Our cultivation here still raises us. Our success, our position as pastors, places us, at length, at the summit of society.

Can you, dear brethren, go so high without becoming dizzy? Are you where Rochat was when he wrote that letter? Do you understand your own hearts? Are you awake to the perils and sinfulness of pride, and its subtle workings? I believe, that, if you take the right direction in this respect, your success in this life, and untarnished glory in the next, is made sure.



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